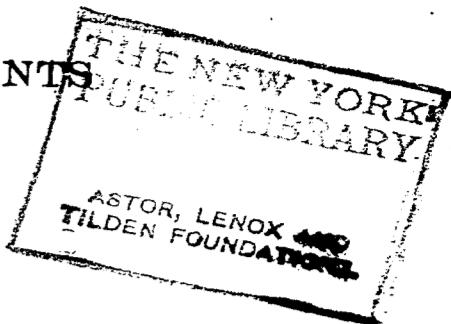


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VOL. 41.

{ W. T. JONES } EDITOR

SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 3, 1904.

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PARTED.

Afar off in the distant past,
A boat of life touched mine;
Its sails were new, and clean and bright,
Trimmed by a hand divine.

Freighted with gems of rarest worth,
To me in trust 'twas given;
Lashed together by silver strands,
Welded by ties from heaven.

Anchors were cast in seas of trust;
Two lives were full of hope;
That tears our shields should never rest,
Or break our cable rope.

But a cloud rose dark and threatening!
The wind howled bleak and drear!
Great waves tore at the fastenings!
Loves voice was drowned in fear.

Each wished that the storm would
hearken,
The sun would shine out clear;
But the breakers tossed them fiercely
Wrecking all that was dear.

And the cords were snapped assunder,
And driven far apart;
The one to sail to seas of calm
And one to sink from sight.

ADA Z. STITES.

ONE OF OUR FAITHFUL WORKERS.

We have much pleasure in giving a short sketch to our readers of how Mrs. Clara U. Myers became the instrument for the spirit intelligences to manifest through.

Mrs. Myers is a born instrument and a native of New York city. Her first manifestation came through her mother in spirit life, this spirit appeared to her and gave her no rest or peace of mind until she had accomplished her object. The object was, the great desire on the part of the mother that her daughter should be the instrument for the higher forces to use in bringing the light of truth to benighted humanity.

Many and varied were the phenomena given to her to bring to a knowledge of the powers that were with her. She received handwriting on her bed room walls at night, the piano was played by invisible hands, and materialized forms appeared one after the other of friends and guides who were desirous of recognition, and to prove

to her the greatness of these invisible forces that surrounded her.

She also has slate writing through her own powers and she has now in her possession, the first message she ever received through this phase of psychic force. Mrs. Myers was at that time entirely ignorant of spiritual science or any of its phenomena, never having come in contact with the subject previous to these wonderful manifestations, which all occurred in her own home and through her own powers.

lived to cry, assists King in his work.

Mrs. Myers' father was a Methodist minister and not at all familiar with the nature of the phenomena occurring through his daughter's instrumentality and as a result was practically opposed to it, but after a year's struggle he was ultimately conquered and brought into the light. This being brought about by his coming in contact with the classes for development which she conducted in her own home. He

spirit power by Alan Campbell of Lilydale, New York. They were completed on Mrs. Myers' own canvas in 30 minutes by the watch in bright day light, never having been out of her hand at any time during the process.

Mrs. Myers was for eight years a worker in Chicago, doing some splendid work and making many friends there. During the five months she stayed in Boston, she did some very good work. She was also four years in New York and seven months in San Diego, in both these places keeping up her reputation as a first class psychic and an indefatigable missionary in the cause of truth.

Her principle reason in coming to San Francisco is to erect an Educational Temple where prospective workers and others desirous of advancement might be trained in the laws of psychic unfoldment.

Any one desirous to have further particulars of Mrs. Myers truly wonderful experiences, she will be glad to meet them socially at her address, 1416 Sutter street, San Francisco.



MRS. CLARA U. MYERS.

Her own mother was the first spirit intelligence to entrance her, and the principle guide who came to her was called in earth life King Mechredities, wise and most virtuous, he reigned king of Pontus 63 before Christ. This spirit intelligence takes charge of the developing classes and by his practical knowledge of the laws of psychic development he helps to unfold the gifts of those who sit in the classes for development. Rosie, Mrs. Myers' own daughter in spirit who passed out having only just

developed very marvellous inspirational powers in about a year after he passed into spiritual life.

On one occasion Mrs. Myers had brought to her a beautiful flower from Europe which no florist in America could recognise or produce. Many other manifestations of a thrilling and convincing nature occurred which are too numerous to mention in the space available for this article.

A special feature of Mrs. Myers' seance room is the splendid collection of oil paintings done through

BORDERLAND

CHILDREN IN THE SPIRIT WORLD.

"There is no flock, however watched and tended,
But one dead lamb is there."

Thus sang one of the world's premier poets, and so expressed a truth which is all too bitter.

Scarce a house can be found which has not contributed some fair child-blossom to the garden of God in the great beyond.

Have you lost a child by the hand of death? Ah! then you understand the full meaning of the poet's words, and yours also is the desire to know what has befallen the little one who has been taken out of your keeping by the inexorable angel of death.

Where is she? What is she doing? Is she in good hands now that you can no longer care for and watch over her with all the love of

September 3, 1904

the sweetest parenthood? These are questions which often perplex your saddened, grief-harrowed soul, and the only positive answer which has ever been given to such questioning is afforded by Spiritualism and its teachings.

Longfellow, who was a Spiritualist, and knew of what he was writing, again said of the little lost girl:—

'Day after day we think of what she's doing'

In those bright realms of air,
Year after year her tender steps
pursuing,

Behold her grown more fair!
Not as a child shall we again behold
her,

For when, with raptures wild,
In our embraces we again enfold
her

She will not be a child;
But a fair maiden, in her Father's
mansion,

Clothed with celestial grace,
And beautiful, with all the soul's
expansions,

Shall we behold her face."

Now this is not merely poetry; it is not simply a flight of imagination; Spiritualism says it is a beautiful truth.

When the little one passes out of the body it is taken care of by special guardians who are eminent-ly fitted for the task, lovers of children, who are able to train and nurture the little ones, so that they may expand in beauty and grace of soul.

But the children are not cut off entirely from the old home; neither are they absolutely shut off from the earth and its life.

They return under the care of their guardians, and enter into the household of the parents who gave them birth, and taste of the love which still goes out to them, although the blindness of death has closed the eyes of the parents to their tender lost lambs.

The clairvoyant—the person whose spiritual vision has been developed—is able to see the little ones in the home very frequently, and it is during such visits that the links of love are strengthened between parents and children.

There are schools of training in the spirit world where the little ones learn many of the lessons they would have gained on this earth, and their instruction is left in the hands of the wisest of teachers, whose loving duty it is to unfold and bring to fruition the beautiful tendencies in the child soul.

How charming, then, to think of the little ones growing in wisdom and beauty in the spirit world.

How beautiful to feel assured that we shall meet them again in the by-and-bye.

And what a blessing to be positive that they are not only in the care and keeping of the Divine Father and his ministering spirits, but that they are brought back to

us and enter into the old home-life.

Is there evidence that these things are true? Aye, ample evi-dene. The pages of Spiritualism teem with evidences of communion between parents and children, which go to prove conclusively that the little ones from the other world can and do return to the earth-life to make glad the hearts of the sorrowing parents.

Do you crave such personal knowledge? Seek, then, and truly ye shall find, for the avenues to the world of spirits are open to all, and you can readily be satisfied upon this and other matters of the deepest import.—Will Phillips, in *The Two Worlds*.

FEAR HATH TORMENT.

I pity the man who is afraid that Dr. Peeble's live book on Obsession will hurt Spiritualism, nothing can hurt what is true anymore than you can the everlasting hills. People who do not come to a knowledge of the truth are the only ones to be hurt.

Many good conscientious men and women have turned away from Spiritualism for no other reason than the want of knowledge which this much needed book portrays.

If only good spirits were in the spirit spheres, no one would be injured by yielding to their influence. No obsessed person would be sent to an insane asylum. Looking only upon one side of a subject you only half know it, and are not qualified to teach the same.

Wicked and mischievous spirits take more delight in leading the wise and worthy astray than they do the weak and weary. The malicious of earth are just where the devil wants them and does not send demons after them. Even Christ himself was not immune from their attacks, had he been as ignorant as he was innocent; He might have fared no better than obsessed mediums of the present. He had to be strenuous, use his will power and speak with emphasis "get thee behind me, Satan!" Greater works shall ye do.

When the time comes that "all is good" there will be no demons to be cast out. When like always at-tracks like, there will be no saviors tempted of the devil. All will be helpers in every good word and work.

That it will ultimately be well with the most depraved we may believe. It is only a question of time when all shall know Him (whom to know aright is eternal) from the least unto the greatest, but the people of earth will never all know at the same time.

There will always be teachers and learners, young people and old people, seed time and harvest, begining and ending of cycles or ages but neither begining nor ending to this physical world. It was peopled in the past; it will be peopled in the future, in spite of wars, flood, cyclones or world wide changes. So we have nothing to worry about or trouble ourselves with but our ignorance. If we are in hell today we need not always be there.

MRS. C. K. SMITH

A PARTIAL LIST OF CAMP-MEETINGS OF THE SEASON 1904.

UNITY CAMP MEETING.

Washington State Spiritualists Association Camp Meeting at Edge-wood Camp, Surprise Lake, from July 31 to August 21, 1904. Closing August 22 and 23, with 8th annual convention. For particulars apply to Julian W. Smith, secretary; 1115 North Fifth street, Tacoma, Wash.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5, and ending Sept. 25. For all particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Island Lake, Mich.—The Island Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, com-mences July 10, and extends through the month of August. For full programme address H. R. La Grange, Secretary, 84 East Mont-Calm street, Detroit, Mich.

An excellent programme has been prepared for the coming season. We have under contract such speakers as mediums as B. F. Austin, G. W. Kates and wife, Amanda Coffman, Mr. and Mrs. White, D. A. Herrick, Dr. Julia M. Walton, Mrs. Margaret LaGrange, W. V. Nicum, and others. Farmer Riley will positively be with us the first two weeks of camp. Every phase of mediumship will be represented. Correspondence solicited with first class trumpet and slate writing mediums.

Lake Brady, Ohio.—The Lake Brady Spiritualist Camp meeting opens July 3 and closes September 4. For full programme address, A. G. Kock, Akron, Ohio.

Freeville, N. Y.—The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sun-days. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed W. W. Kelsey, President, Cortland N. Y.

Maple Dell Park, Ohio.—The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. Lucy King, corresponding secretary. Address with stamp, Box 45, Mantua, Ohio. The grounds will be open for health and strength, Physically, Mentally, and Spiritually, may find a welcome rest and refreshment of Spirit.

The Post Office address after May 15 will be, Circle of Light Camp, Williams Bay, Wis.

For particulars address J. P. Cook, Sec. "C. of L." Home Center, 506 N. Central Ave., Austin, Chicago, Ill.

STOCK FOR SALE.

MRS. ELIZA NEWMAN, widow of the late editor and publisher of the JOURNAL, THOMAS G. NEWMAN, has a few hundred shares of the Philosophical Publishing Co's stock for sale. Apply at the office of the JOURNAL, 1429 Market street

Onset Camp—Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Camp.

Mt. Pleasant Park, Clinton Iowa, The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton Iowa, will open July 31 and close August 28. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Forest Home, Mich.—The fifth annual camp-meeting opens at Snowflake, Mich., July 31 and closes Aug. 21. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich., Box 69, for full particulars.

Chesterfield, Ind.—Chesterfield, (Ind.) camp meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Delphos Camp, Kans.—This camp meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Lake Sunapee, N. H. Camp—Lake Sunapee Spiritualist Camp-meeting will open July 31st and close August 28th, being four weeks and five Sunday. Lorenzo Worthen, Secretary.

CIRCLE OF LIGHT CAMP OPEN FROM MAY 15 TO OCTOBER 31.

The deep satisfaction of con-sciously walking with God, of living the Inner Life working in the smile of His approval and the joy of His benediction is so dear to many hearts, that Mother Virtuzia has decided to open the Camp "Retreat" on the shores of Lake Geneva, where these friends who are drawn to Peace, Harmony and Helpfulness, or who are in search for health and strength, Physically, Mentally, and Spiritually, may find a welcome rest and refreshment of Spirit.

The Post Office address after May 15 will be, Circle of Light Camp, Williams Bay, Wis.

For particulars address J. P. Cook, Sec. "C. of L." Home Center, 506 N. Central Ave., Austin, Chicago, Ill.

QUESTIONS
AND
ANSWERS.

MISS MAE HUNT, MEDIUM.

Question, from J. I. H. Winchester, Va. Is it true that the Catholic band of spirits is the most powerful in the spirit world, that every catholic that has ever died is a member of that organization?

Answer—It is true, that there are organized bands of Catholic spirits, who inhabit the first sphere in spirit, but they are not the most powerful. There are greater bands of enlightened spirits who are ever on the alert to counteract the malicious intentions of the catholic and evil disposed spirits. They do not always win, for the opposition is very great, one organized effort of the Catholics, is to try to thwart the mediums in carrying on their work on the earth and they also work through their own members here, for of course when the people know that no souls are lost and that every one is his own Saviour, the Priests profession will not be sustained, if they keep people in ignorance, they will pour out their wealth to the priests and Catholic church to forgive their sins and rescue their friends from purgatory.

There's nothing the mediums and Spiritualists can do to give these Catholic bands stronger control than to be forever fighting and slandering each other through jealousy and envy, instead of being glad that some other medium receives more so as to be able to give more, for humanity needs it.

These Catholics labor to cause dissentious among spiritual ranks, there are missionary bands of spirits who watch sensitives and if they see a Catholic or evil spirit trying to injure them, they capture them and take them into captivity until they are willing to do right, and again there are some very good spirits who were Catholics, but have denounced it and they are doing all they can to expose the priestly methods that are wrought out in secrecy, for the purpose of keeping the mastery over other minds, as Rome has ever been, a tyrant to truth and justice.

Question—J. I. H. Is it also true that this powerful band of spirits is bitterly opposed to the enlightenment of the people here on earth, and its powerful influence felt by organizations.

Answer—Yes, it's powerful influence is felt by organizations and mediums. They are trying to get control of the public schools, but they never will, for there's too strong an organization of enlightened spirits who have sworn that church and state shall forever be divorced, such souls as Thomas

Paine, Voltaire, Robert Ingersoll, Abraham Lincoln, Washington, and others who are not asleep, but forever at the post of duty as a grand sentinel guarding the arsenal of freedom and liberty.

HOW IS TRUTH TO BE DELIVERED TO MANKIND.

(By spirit Monmouth)—Through the instrumentality of Mrs. Carrie Phipps, San Jose, Cal.

Man longs for the truth to lay at the door of humanity, where is it to be found? what of the recognition when found? The little flower by the roadside lifts up its face in appeal of its lesson in which is embodied a truth.

What is truth? It tells you of a wondrous power that called it into being; season after season, true to its own nature it is ever ready to deliver its message of truth. Truth is written everywhere in nature's book of life, and should be revealed in the simplicity of nature's lessons. The sweet, modest violet hidden under the coat of leaves we know is there, as truth reveals its fragrance.

As the rose unfolds its petals we recognize the power of a truth that only the rose speaks, that of Love, which is its true language. We go into the mountains, amid the stately pines; gentle breezes whispers peans of truth. The snow-crowned Alps appeal to us with awe and grandeur. We gaze upon these sublime truths until we become still of speech for truth is still—like stars.

We are constantly being presented with pictures and problems solving the way of manifested truth. God tells it through all His manifold expressions of life, and whatever the expression, it is a fearless

and an unerring power and bears the test of the searchlight of science. Picturesque and problematical as is all nature in outwardness so is truth voiced through all measures of thought without speech as represented in the calling of the bird to its mate, the bleating of the sheep for the young—what is it? truth delivering her its message to humanity. The stars, the moon sailing silently through the firmament shedding their silvery and golden light o'er mountain and dale, playing with light and shade on rock and crag in such fantastic forms until truth transforms and carries us into other worlds. The desert! What a contrast! Truth a revelator a power of incitation to promote the way of man's investigation to grander and still grander truths! The desert, the sand floor, the debris of volcanic life, the sharp spikes of the cacti all of what presents an indescribable charm; above it all, the western light of the sun draped, these seemingly ugly pictures of truth with such splendid coloring as to demand a never forgetting reality.

To the forest we go for a grand lesson which becomes a part of the education of man's leading to the shrine of truth—the only true Cathedral where Nature and God meet and are one.

The vaulted dome, the music of bird, and pine, and babbling brook calls you to a listening of the inner life and the soul in tune with the Infinite becomes a proclaimed symphony.

One is ever called to recognize the varied methods by which truth may be delivered to mankind. Mountain and ocean, rivulet and fountain all speak the same message of truth and its relation to man, and in its relation to man how little and insignificant he becomes in the arms of a mighty

tossed sea: though small he may feel it enhances the greater part of his nature when he beholds it a grand trust in the arm of mother nature telling him perhaps, for the first time in his life that truth can only set him free. While the ocean may picture the stronger power, yet it becomes no less a truth when revealed in the lesson of the gentle rivulet out of its mountain home, winding its way o'er rock and dell, through ravines and gorges refreshing plants and flowers along its way; nor is the ocean less in its force than the gigantic Falls of the Niagra where thunders constantly rise and roar—a grand and inspiring truth revealed to man's grander nature. The same powerful truth relates itself to approaching storms thunder peals and lightning flashes coming nearer and nearer, becomes an awful report of the message of truth sweeping ruin and desolation in its path! It has performed its mission and is a mighty truth.

Into the mineral world we trace this message of truth. Strata upon strata of rock revealing precious life in stone, the chemist at work in the bowels of the earth causing the mountains to belch forth in fiery lava. We see the seething, spending Geyser throwing up another grand truth.

And while we have pictured nature and her forces as problems of an endless working of the discovery of truth, there is yet another mightier recognition of what truth is and how it may be delivered to mankind.

Follow me into this chamber of silence; tread softly, hush, you are in the presence of the Angels. On a couch there lies a pale, wasted form whose life is ebbing away toward a new rising of the light. It is a loved one, what rapturous expression in the last look of the eyes.

They close, all is still, the veil has been rent, the gates no longer ajar. The angels have come to lead the spirit home.

In that supreme moment Truth tells us there is life beyond, where we shall meet again.

Truth also delivers the message that our loved ones come back to us again to cheer and aid us.

Oh! this is the grandest truth of all! And thus shall the Truth be delivered to mankind.

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EDITOR.
Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, SEPTEMBER 3, 1904

TO OUR CONTRIBUTORS.

In view of the fact that the State Convention is held this week in Oakland, necessitating our being there. The JOURNAL will go to press one day earlier. On this account some interesting contributions, among them an interesting letter from our esteemed friend and lecturer Mrs. R. S. Lillie, will unavoidably be postponed. In closing her letter, Mrs. Lillie says: "She and Mr. Lillie are at Lily Dale, the home spot of former days having a delightful time, and are well and happy. With greetings and love to all friends in California.

EDITOR JOURNAL.

COMMENTS.

Have you heard J. Stitt Wilson? Do you recall his definition of right and wrong? Whatever hurts humanity is wrong, whatever helps humanity is right. Is not that a very good socialization of the Golden Rule?

The twentieth century view point that includes the mass as well as the man. Is there not a call to Spiritualists in Wilson's 'message'? Is he not saying in plain prose what Sam Walter Foss says in this wonderful little poem of his; "Says the Spirit of Today to the Spirit of All Time."

Have you seen my big machines? My steeds, thunder-shuttle cocks that dart from clime to clime, Hear the lyrics of their driving rods the modern chant sublime.

Says the Spirit of Today to the Spirit of Today.

Hear my harnessed rivers pant. Men are jockeys with the lightnings and they drive them where they may,

They are bridlers of the cataracts that dare not say them nay, And the rivers are their drudges, says the Spirit of Today.

Hear my harnessed rivers pant. Says the Spirit of All Time to the Spirit of Today;

Haste and let your work go on. Tap the fires of the underworld to

bake your bread, I say; Belt the tides to sew your garments hitch the suns to draw your sleigh.

Says the Spirit of All Time to the Spirit of Today.

"Haste and let your work go on." But, says the spirit of All Time to the Spirit of Today,

Tell us, how about your men?

Shall they live like automatons, still drudge their lives away,

When the rivers, tides and lightnings join to help them on their way.

Says the Spirit of All Time to the Spirit of Today,

Tell us, how about your men?

Yes, harness every river above the cataracts brink,

And then unharness man.

To earth's reservoir of fires let your giant shaftings sink,

And scourge your drudging thunder bolts,—but give man time to think;

Throw your bridles on the rivers, curb them all at the cataracts brinks,

And then unharness man.

Says the Spirit of All Time: In this climax of the years

Make no machine of man.

Your harnessed rivers panting are as lyrics in my ears,

And your jockeyed lightening clattering are as music of the spheres,

But 'tis well that you remember in this climax of the years

Make no machine of man.

Isn't that a bit better reading than contradictory testimony from the other world as to man's possible future? But when it is known there is no future, it is always now, humanity will speculate less on the unknown.

—Commenter.



The Editor is not responsible for the opinions of correspondents.

WHOSE SON WAS CHRIST.

BY JOHN MURPHY

The question asked by Mr. Hollingsworth in August 13th number was asked by the Christ himself many centuries ago, to the Jews.

"What think ye of Christ; Whose son is he?" (Matt 22, 41) "They said the son of David." This was not literally true, David had died about 1000 years before. The idea was that he was a descendant of David.

The genealogy of Christ was traced by Mathew from Abraham down to Joseph the reputed Father who was of the tribe of Judah. Luke traces it backward from Joseph to Adam, and is careful to say that Jesus at the beginning of his

public work, was supposed to be the son of Joseph. (Luke 3, 23).

Luke had previously given an account of the spiritual parentage of Christ, whose mortal or physical body was conceived in the womb of the Virgin Mary in a miraculous manner, and which entitled him to be called the Son of God, as the Angel said: for God was his father, not man.

There is nothing contradictory in the accounts of Christ's birth, as Mr. Hollingsworth tries to show, Jesus was commonly known as the Son of Joseph, because Joseph had married his mother. Few people trouble themselves to enquire into or investigate the circumstances of his birth at that time.

Among the Israelites, for centuries, the expectation of a great deliverer was one of the prominent articles of their faith. There ideas on this point was unspiritual and materialistic, they expected a great King, a great conqueror, who should establish a kingdom greater than that of David, and we should spring from the tribe of Judah, and of the regal line of David. This expectation was not fulfilled except in appearance. (Joseph being of the kingly line and of the tribe of Judah.)

There is a strong presumption that his mother Mary was of the tribe of Judah, because her cousin Elizabeth lived in one of the cities of Judah, and in all probability was of that tribe, if so, the prediction concerning Christ's lineage would have had a literal as well as an apparent fulfillment. At all events he was born in a city of Judah—Bethlehem, and in that sense was of Judah, the kingly tribe.

The Christ, to the illuminated souls of his day, was the love of God, spiritually, not naturally begotten. It was fitting that it should be so, because of his pre existence as a God, and the ruler and King of our Solar System.

Surely, if any class of people should believe this, it is the Spiritualists. That Christ lived ages before our world was created, is stated by himself in John's Gospel, several times, most explicitly. If we believe anything about him at all, we are bound to believe this, it will not do for us to ignore the gospel statements concerning him and to set up for ourselves theories which lead to absolute infidelity and destruction of true spirituality.

Unimportant inaccuracies of a statement, in a few instances by those who wrote about the Christ, cannot invalidate the great fact, that he came in this world, from the higher spheres, and that his coming and his life have transfigured the moral condition of the human race, and made a different world from what would have developed from the horrible depravity of the times in which he lived.

The statement by Mr. Hollings-

worth, that no communications have been received through spirit mediums, from Christ himself, or his contemporaries concerning his birth, has no force, nor fact to bear it out. It is well known among the higher class of Spiritualists, that very few from the highest spheres have ever come to earth, if they have come to us, their coming had a far more important object than the mere satisfying of an idle and unbelieving curiosity. There was no need for Christ to have declared through a medium or in any other way to us moderns, his miraculous birth, he said when on earth: "I proceeded forth and came from the Father," that is enough for any sincere soul.

As regards the testimony of Christ's contemporaries concerning him. Mr. Hollingsworth does not know that the most clear and glowing testimony to Christ's birth and life has been given to the world through the mediumship of a Mr. Duguid of Glasgow, Scotland, by Hafed a prince of Persia, who was Christ's instructor in Oriental wisdom. The book containing this testimony should be read by every Spiritualist.

Mr. Hollingsworth's reference to Pontius Pilate is decidedly original. The idea of this pagan giving testimony as to the birth or existence of the Christ is too absurd to dwell upon.

An error is made by Mr. Hollingsworth at the very outset of his article on Christ, by saying that Mary had already been espoused by another man than Joseph, when they came together. I refer him to Luke's Gospel 1st Chap. 27th verse; where it is distinctly stated that Mary was espoused (or engaged) to a man whose name was Joseph, there is no mention of any other. Again he says that Mathew's Gospel was the oldest, it is not so, Mark's Gospel was written first, according to the translators of the 20th Century New Testament. These men ought to know.

Another error and a strange one is made further on by stating that the account of Christ's birth and life were written centuries afterward by Christian monks. This is a sweeping statement. What about the four evangelists, the authors of the Gospels. Had they no existence?

The most astounding of all Mr. Hollingsworth's assertion is this: "Not one particle of evidence can be produced, that he was any benefactor to the human race, as he would or could be, if he was what is claimed of him to be." Verily there are none so blind as those who will not see.

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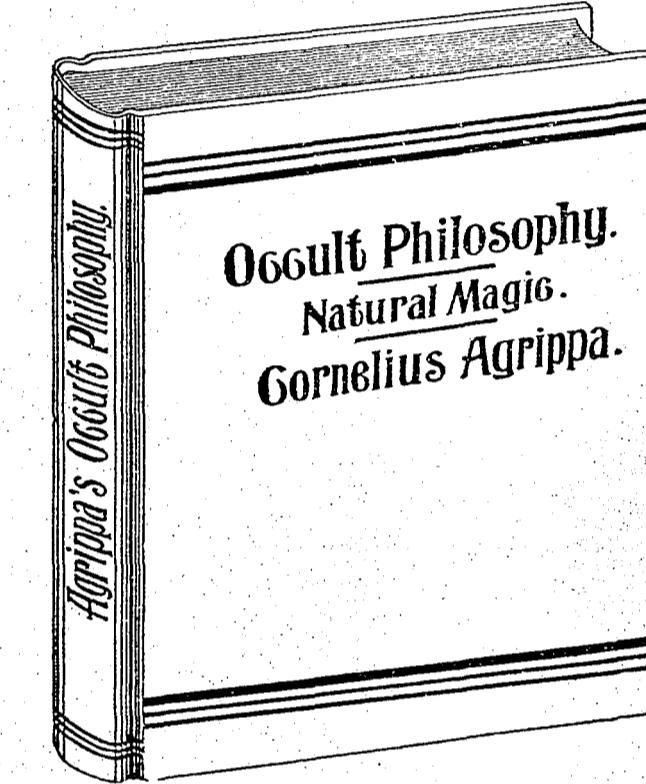
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11. Mouth	12. Eye	13. Ear	14. Mouth	15. Lips
16. Mouth	17. Eye	18. Ear	19. Mouth	20. Lips
21. Mouth	22. Eye	23. Ear	24. Mouth	25. Lips
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.....Order of Exercises.....

Friday Sept. 2nd

10 A. M.

1. Call to order by the President.
2. Roll Call of the Officers and Directors
3. Report of Committee on Credentials.
4. Roll Call of Delegates
5. Reading of Minutes of Last Convention
6. Appointment of Committees.
7. Introduction of Visitors.

Saturday Sept. 3rd

10 A. M.

1. Roll Call.
2. Unfinished Business
3. New Business.

1 P. M.

1. Roll Call.
2. Reports of Committees.
3. Election of Directors.
4. Election of National Delegates.
5. Announcement of Officers for ensuing year.
6. Adjournment of Business Sessions.

Sunday Sept. 4th. 1904

10 A. M.

Conference Meeting, interspersed with music.

ALL WELCOME

1:30 P. M.

1. INSTRUMENTAL SELECTION
2. ADDRESS
3. PIANO SELECTION
4. MESSAGES
5. Vocal Solo
6. ADDRESS
7. MESSAGES
8. ADDRESS
9. MESSAGES
10. VOCAL SOLO
11. MESSAGES
12. MUSIC
13. MESSAGES
14. ADDRESS and MESSAGES
15. MESSAGES
16. ADDRESS
17. MESSAGES
18. ADDRESS
19. DOXOLOGY "Only Remembered"

7:30 P. M.

1. INSTRUMENTAL MUSIC
2. VOCAL SOLO (Contralto)
3. ADDRESS
4. VIOLIN SOLO
5. ADDRESS
6. MESSAGES

PHILOSOPHICAL JOURNAL

[Established in 1865.]

PERSONAL MENTION.

Our good friend Wm. M. Rider is convalescent, and all who know him will be glad.

Mrs. A. S. Norton, our ever ready and popular piano accompanist is reported very ill.

Bro. Stoddard we are informed is lying very ill at the Hospital.

The editor of the JOURNAL called on Sunday morning last on Dr. Sol. Palinbaum and found him confined to his bed. It is hoped that he will recover before the convention meets.

Mrs. D. N. Place, one of our best workers in the Spiritual vineyard has been quite closely confined caring for her aged mother, Mrs. Benjamin for several weeks past. The JOURNAL wishes to assure them that their many friends are not forgetful of them in their hour of sickness and anxiety.

The Lyceum will resume its sessions at 10:30 A. M. Sept. 11, at Spiritual Headquarters, second floor, Odd Fellows Building, Seventh and Market streets. It is hoped and expected that there will be a good turn out of those interested in children and Lyceum work. Let there be a grand rally at the opening, that new life and impetus be manifested at the start.

At Covenant Hall on last Sunday evening was well filled with an intelligent audience who attentively listened to the inspiration of Mae Hunt. The subject for the evening's lecture was announced to be "You are greater than your troubles." The audience was a little surprised, and yet seemed pleased, when the spirit controlling announced himself to be none other than he who had passed from earthlife five years ago, known as Col. Robert G. Ingorsol. Little Vera, the sweet singer, was unable to sing on account of the illness of Mrs. Norton her accompanist.

The Relief Fund meeting was held on Wednesday evening, Aug. 24 under the auspices of the Ladies Aid Society, in Odd Fellows Hall, our new headquarters. The attendance was good, but not as large as we could wish. Mrs. Eberhardt gave the readings which were excellent. Mr. Eberhardt gave a poetical invocation. We are very grateful to them both for their kindness and particularly to the guides of Mrs. Eberhardt. This is a work of love. "Freely ye give, freely ye shall receive." If any one will kindly favor us with music, Mrs. Riley, our able manager will be pleased to take their names and accept their services with pleasure. Come and join us in this good work.—Mrs. Mayo, Chairman.

The Mediums' Protective Association will hold the regular monthly meeting of the Board of Directors on Saturday evening, September 10th at 812 Valencia street near 19th. There will be a social, music and refreshments.—T. O. Dryden, Sec.

A new society—Within the month of August a new organization has been inaugurated under the name of "Band of Harmony," its aims and objects is to unfold the spiritual faculties and latent powers of its members by active and practical deeds of friendship, love and true charity, thereby becoming helpful not only to themselves, but helpful to each other and to all with whom they come in contact by "scattering seeds of kindness," speaking words of comfort, bearing each others burdens in times of destitution, sorrow or affliction. The inauguration meeting was held on Monday the 29th at Orient hall, 1416 Sutter street, the home of Mrs. Clara U. Myers, who with members of her classes are its founders and promoters. The meeting was convened at 2 p. m. and continued till 10 p. m. Taking a recess for Lunch which was served at 6 o'clock. At 8 o'clock the evening session was opened with an interesting program, consisting of short addresses, recitations, and messages, which were highly enjoyed. The "Band" will meet on the first Monday afternoon and evening of each month.

ADVERTISEMENTS.

NEW THOUGHT.

New ideas on Devine Healing Revealed through Inspiration to Dr. S. A. Richmond, these revelations the Author has revealed to the world in his wonderful book on Devine Healing. This is the first and only book of the kind ever written, it is the key to the scripture and unlocks the portals containing the secrets of Devine Healing—and reveals them unto man, it is a doctor in every house, and should be in the hand of every man, woman and child in the land. To the bedridden, to the sick and forlorn, I say take cheer and read this book spiritually and not materially, and it will heal you of every ill, your disease will gradually disappear, and it will seem like a dream to you—and you will wake up out of your Rip Van Winkle sleep into a new being, and you will wonder how it is done. Send for my large illustrated circular giving full particulars, call on or address Dr. S. A. Richmond, 1224 Height st. S. F.

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VOL. 41.

{ W. T. JONES } EDITOR

SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 10, 1904.

{ 1429 Market St. } Between 10 & 11th Sts. { NO. 37

I AM.

I know not whence I came,
I know not whither I go:
But the fact stands clear that I am here
In this world of pleasure and woe.
And out of the mist and murk
Another truth shines plain—
It is my power each day and hour
To add to its joy or its pain.

I know that the earth exists,
It is none of my business why;
I cannot find out what's all about.
I would but waste time to try.
My life is a brief, brief thing,
I am here for a little space,
And while I stay I would like, if I may,
To brighten and better the place.

The trouble, I think, with us all
Is the lack of a high conceit.
If each man thought he was sent to this
spot
To make it a bit more sweet,
How soon we would gladden the world,
How easily right all wrong.
If nobody shirked, and each one worked
To help his fellows along

Cease wondering why you came—
Stop looking for faults and flaws.
Rise up to-day in your pride and say.
"I am part of the First Great Cause!
However full the world,
There is room for an earnest man.
It had need of me or I would not be—
I am here to strengthen the plan."

BORDERLAND

AFTER DEATH—WHAT?

BY CHARLES DAWBARN.

CHAPTER FOUR.

We concluded our last chapter by pointing out the tremendous importance of 'dust' to all planet life. This must be realized by the student who would attempt to answer our question "After death—what?" We can now see that if man is to go on unchanged by death in his form and senses then there must be not only an atmosphere adapted to human lungs in spirit life, but unless there be dust in that atmosphere there can be no beauty for him in his surroundings.

We now go a step further and

see that if in that life after death, there be the rills and rivulets, the lakes, the rivers and the oceans depicted by returning spirits or their mediums, all such waters will evaporate into their atmosphere, where, unless protected by dust they cannot return in dew and rain, but will fall in deadly cloud bursts that would mean a second death for man and nature. But since spirit return is a proved fact we know that conditions must permit the new man to live and enjoy life.

It follows that man's new organs will be in harmony with his surroundings, his lungs will have to adapt themselves to the new atmosphere amid conditions so different to ours that mortal man cannot discover the existence of either the spirit lungs or the spirit atmosphere. Some 90 per cent. of our mortal bodies are mere water, which comes to us harmlessly, with a speck of dust for each drop that falls. So my spirit brother must also, if he have the form I know, have dust in his air, and mingle his dust and water just as we do. And if his soul crave beauty he can only be satisfied because their is dust in the air around him, which catches and refracts the ray of light, and thus creates color for him by its effect upon his eye.

The reader should stop right here to ask himself whether he is ready to accept the idea that the new born spirit is living in a world of dust and water, and therefore closely resembling ours. Of course if he is so living he may have a form very much like ours. But if his 'after death' thus includes dust and water he will have both dirt and mud, for mud is dust and water. His own body, his homes, cities and surroundings will need cleaning just like ours, and about all the real change would be that he had become invisible to mortals. We have once before pointed out that this would demand soap, washing days and door mats. After Death, unless man and his surroundings should change beyond our present experience. But if, as is claimed, they are so changed, then his form will change too, and I shall have to make my neighbors acquaintance all over again.

So far we have made a mere surface examination of the consequences of death. We are obliged to recognise that death involves mighty changes, that must effect every form physically. We are compelled to admit that, but there will be as great changes mentally, for our mentality is shaped by our surroundings quite as much as our body. Man has been taught religiously and socially, that it is his duty and privilege to increase and multiply, and we are quite sure that whether that be a duty or not, the nation that does not increase its population soon dies out, or is enslaved by some more powerful neighbor. We find every form of life shaped so as to propagate its species as its chief end. And the form of man is no exception. It is carefully shaped to hold not only the various organs by which it grows and lives, but also the organs by which it is to increase and multiply. Without these sexual organs the shape of man's body would be different, and woman's still more so. But though that is interesting and important, and compels a shape which we recognize as manhood, still it is, so far, only the physical side of our immortal possibilities.

Now let the reader stop and think that fatherhood, motherhood, sisterhood, brotherhood, and various relationships down to that of mother in law, are all the results of sex. If it were not for his mortal manhood—just as it is—the noblest attributes of man would disappear. Fancy a whole city or nation without a mother or father in it, and with a population that never knew either! All we count as holiest and most divine in man would be absent for he would know nothing of love. And any home without love becomes a hell. In that city there would be none of the romance of youth, no maiden and lover wandering hand in hand, and presently founding another family. Without motherhood and fatherhood selfishness would reign supreme.

When the fanatic tries to imagine a contended society, free from all woes and sorrows, he always talks of the brotherhood of man. And we are perpetually told that all

hope for humanity depends upon acknowledging the brotherhood of man. But there can be no brotherhood without mothers, and no mothers unless their bodies contain organs to hold unborn brothers for many weary months, and such bodies will be, and must be shaped so as to hold such organs in the best possible position.

[To be continued.]

TO THE OFFICERS AND MEMBERS OF THE CALIFORNIA STATE SPIRITUALISTS ASSOCIATION.

September 2 1904

The constitution and bye-laws of your Association specifies as one of the duties of the President, that he "shall submit in writing and read a report of the business, progress and standing of this Association at each Annual Convention upon the first day of said Convention." In compliance with this requirement, I submit and read as follows:

The year just closing in my estimation has been one of more progress than would be indicated by the fact that but two societies has been added to our list of membership during the year preceding and particularly the close of that year special efforts were made to increase the number of Auxiliary Societies affiliated with the Association.

Every community in which Spiritualism had taken root was so thoroughly and successfully canvassed that there was little remaining to be brought under the banner of organized Spiritualism during the present year, except by a very determined and united effort on the part of the Spiritualists working together as a unit to open up new fields of labor.

In the many towns and villages which so far have not shown the veen of Spiritualism strong enough to attract our attention. It is my opinion that every community of One Thousand souls actually requires and is capable of supporting at least a small society, provided the proper steps are taken to establish one, and foster it after it is

established until it becomes self supporting, this can only be accomplished by missionary effort.

I am heartily in sympathy with any movement looking to establishing a regular circuit over which well equipped workers would travel regularly ministering to our own people in and out of our regular societies and in every way possible building up societies already established and creating interest which would doubtless result in new societies being established.

There was an effort made early in the year and shortly after our last convention to keep our organizers Mr. and Mrs. Allen Franklin Brown in the field in such work as I have just outlined but the difficulty of procuring proper cooperation from those whom we desire to reach and benefit made it impossible to continue the work on account of not having sufficient funds to carry on the work until it could have been made self supporting or failing in this to have become strong enough so that it would be possible to carry the load.

The secretary's and treasurer's report shows that our total receipts for the year is only \$763 and it will no doubt be obvious to every one who is capable of working the simplest problems in arithmetic that of this amount a comparatively small sum was available for missionary work. If we ever expect to become a factor in matters pertaining to religion and the advancement of mankind along ethical and educational lines, some concerted action must be taken along the line of missionary work.

In this connection it would appear in keeping, to also call your attention to another branch of the work which I am sorry to say is being sadly neglected and as long as it is neglected, we limit the possibilities of Spiritualism at least for the present and immediate future.

I refer to Lyceum work, show me or name a strong Social or Religious organization of this or any other age and I will show you that the training of the young has been largely responsible for their strength.

I believe that the failure of Spiritualists as a class, to train their children along the lines of the generally accepted teachings of Modern Spiritualism is largely, if not wholly responsible for the present non-progressive "go as you please" condition in which our glorious cause is found today. I do not mean to convey the idea that there are no exceptions to this condition, but rather that the condition above described is the rule rather than the exception.

It is with great pleasure that I inform you that there has recently been issued by the National Spiritualists Association a book of Ordination Usages, and other Rites, to

be used in the Religious Services of Spiritualism which will assist in placing Spiritualism among other religions with equal rights and privileges to its ordained workers as well as to the Associate Ministry of Spiritualism composed of mediums in good standing of some Spiritualist Church or Society and who are known to possess psychical powers of a genuine character.

The committee appointed almost two years ago to prepare these Usages and Rites reported at the National Convention in Washington last October and the delegates appointed by you at your last convention Mrs. Anna L. Gillespie, Mr. J. J. Morse, Miss Florence Morse, Mrs. M. M. Smith as well as myself had the privilege of assisting in the deliberations of our National body in regard to the report of the committee on these Usages and Rites.

It has been reported to me that there is likely to be an attempt made in the not far distant future to have our State Legislature enact laws which will curtail our workers in the exercise of their spiritual gifts, chiefly in healing the sick and I feel it a duty to charge you one and all to be ever on the watch to guard your rights as citizens of the State of California, and to fight for those rights. This can only be done through combined effort on the part of all Spiritualists.

A powerful organization is necessary and it remains with you fellow Spiritualists to interest yourselves individually and collectively to the end that such an organization be started and once started supported not only by your purses but also by your brains and energies, both mental and spiritual. In such an effort we could no doubt secure the assistance of all broad-minded liberty loving people.

I recommend that a special committee be appointed to consider this question and that the committee report to this convention before adjournment.

I notice that some of our sister State Associations are distributing suitable literature in the form of tracts, spiritual newspapers, etc., through the medium of Auxiliary Societies and well known workers. I recommend that the incoming board of officers be asked to consider this phase of missionary work and, if in their opinion it is worthy of being tried, that they be authorized to procure suitable literature; or if deemed best use the Spiritual papers for distribution, special postal rates can be received and the work carried on at small cost.

In closing this report, I have one appeal to make to each and every Spiritualist who may hear or read this report, and that is, that at all times and in all places remember it is for the good of the cause you ought to be working; loosing sight of the individual in the effort to do

the "greatest good to the greatest number." So long as discord, jealousy and inharmony prevail in our ranks no advancement can be made; we will not even hold our own, but will retrograde; with these obstacles eliminated nothing can stop our progress upward; we need fear no evil from without, if the evil that lies within is cast out and trampled underfoot.

Let us feel our beloved Spiritualism and have for our object the enlightenment of our fellowman in the knowledge of the immortality of the soul and of the fact that we furnish proof of such immortality. If we find that we cannot reach certain individuals or classes ourselves try and find someone in our ranks who can reach them and interest them in our glorious truths.

The true value of anything worth having is best found by counting what it has cost in effort or sacrifice to obtain it, having once obtained it, the effort or sacrifice which we are willing to make to keep it.

Most of us know and possess the truth in some degree as taught by Modern Spiritualism. Is it not therefore correct to reason that the man or woman who is willing or has sacrificed most or who is working or has worked the hardest possesses the truth in the greatest degree.

I will close this report with the question: How much are you willing to work or sacrifice for the dissemination of the grand and glorious truths of Modern Spiritualism?

THE DEMONISM OF THE AGES AND SPIRIT OBSESSION.

This is a profitable book to read, there is more instruction in the introduction than in many a popular booklet. Truly the proper study of mankind is man, and here is a book giving some of the results of this proper study.

A relation of facts gathered from reliable sources, as well as facts which have come under the writer's observation. No embellishment for effect, without ambiguity or mysticism nothing to tax the credulity or common sense of any one who believes there is no death.

It would have been advantageous to the cause of Spiritualism had these things been put more prominently before the people. Had mediums or subjects of obsession, and those engaged in developing mediums, been permitted to study such a book as this exposition of causes, they would have been warned and prepared to escape obsession.

Such expressions as "I have had enough of Spiritualism, it breaks up families, leads to insanity and the like" would have been less frequent. Believing that every thing is that comes from disembodied spirits is an open door for

imposition. Evasion of truth cripples integrity, and covering iniquity will prevent the ultimate triumph of any cause.

If these things were generally understood by those who ought to know, doctors, preachers, teachers, parents, legislators, etc. What a renovation on the human world might secure, what wonderful reforms might be looked for, capital punishment would be abolished, suicides and murders lessened, and insane asylums with fewer tenants, no use for tobacco, intoxicants or vaccinations.

Nobody can read the thrilling letters from those who have had personal experience in obsession and believe the narrative is fiction, however unpleasant it may be to accept the facts that all ought to know.

You will learn by reading this book that like does not always attract like. A pious praying Scotch Presbyterian, a Bible student who wanted to obey God's word was overpowered by evil influences. He says of himself that "evil spirits forced him to do things against his own common sense and judgement". He went to a doctor and also to his minister, neither of whom could do anything for him, finally hearing of a man who had power he said: "I immediately wrote that gentleman and begged him for God's sake to ask his spirit friends to come and save my life.

He sent me a letter at once, and as I was reading it I felt conscious of the presence of powerful spirits moving about me and some sort of healing powers darted through me and I began to feel like a new man." He repeatedly read the letter until his enemies were thoroughly vanquished. This as late as 1903.

Another case is of a lady possessed of a most lovely unselfish nature, with admirable poise of character, was not sufficient—she was obsessed by a Catholic priest, and had to be removed to another location.

Death makes no immediate change in the disposition or soul tendency, hence the undesirable influences and obsessions. These may be of ignorance, mischief or malice. All controlled mediums are under certain conditions open to that danger.

Swedenborg says that souls are often in the spirit world a long time before they learn that they have left their bodies, which are just as tangible as ever. The noted Theosophist, L. W. Leadbeater in his book "Invisible Helpers," says that little is given by the dead, it is far more common for them to be themselves in need of assistance than to be able to accord it to others.

Those are most truly progressing when assisting the progress of others, and denizens of the spirit world are as eager to progress as are the inhabitants of earth when they learn that they can. It is a delusion that one enters at death,

the place where he will eternally remain, but it is easier to overcome untoward habits here than there.

Nor is one's future wholly dependent upon believing or knowing. Persons who believe that death is oblivion, that now is the time to help themselves and their fellowmen, with no hope of reward except the satisfaction of doing good; making those around them happier and the present life cleaner and more enjoyable; verily they have there reward.

Three or four years ago I handed to a Methodist minister the first volume of Buchanan's Primitive Christianity; he returned without reading it, saying "I am not in sympathy with any phase of Spiritualism." I asked what were the manifestation of the Wesley families? Nervous imaginings, hallucinations, was the answer.

Nobody will regret having read Dr. Peebles' book on Obsessions of 400 pages, postage 19 cents, price, \$1.00. 36 Bennett street, Battle Creek, Michigan.

MRS. C. K. SMITH
San Diego, Cal.

THE CRUCIFIXION OF CLARA U. MYERS.

A most remarkable demonstration of spirit power was witnessed a few evenings ago at the home of Mrs. Clara U. Myers. On Sunday evening she remarked to her husband how remarkably strong she felt as she with a number of persons belonging to her class had been away for a little outing together.

She retired about 9:30 p. m. and at 2:30 in the morning she was taken with a violent pain in her body, and for nineteen hours suffered the most excruciating pain that I ever witnessed. Once in a while, her little guide Rosie would control her and ease her suffering. We were powerless to help her in any way as her guides would not allow anything to be given her, stating that they were removing the old and injecting new chemicals into her body. Every part of her body underwent a change, so that the guides could have more power for the development of those in her classes. I wish to say right here that I have seen a great many mediums but have never seen one so self sacrificing for others as this dear soul is.

We were told by the guides to gather round her bed at 9 o'clock and the following gentlemen did so, Mr. Myers, Mr. O'Brien, Mr. and Mrs. Morris, the Messrs. Leisk and myself. The guides explained to us the nature of the treatment, then told us to feel the flesh of the body, it was just as though she had been dipped in water. The guides then left her and when she came to, she did not have a particle of pain and on the following day, was

up and about the house.

While this was going on and guides were working with her, an evil spirit got into the next room and turned on the gas, lit it, and burnt a towel that was hanging on the wall, her spirit mother came and put out the fire (so we were told afterwards by Mrs. Myers guides.) The door of the room was closed, several of us smelt the smoke which had penetrated to the upper floors and a search was instituted, the cause being found as already stated, all the persons whose names I have previously given will testify to the truth of what I have written.

I have been investigating this truth for ten years or more but have never witnessed any grander demonstration than this during all that time. King, her guide is one of the grandest spirits it has ever been my privilege to come in touch with, working faithfully to help humanity. Her many friends in Boston, New York, and Chicago will be glad to know that Mrs. Myers is at present very well and faithfully working for the cause of truth. Thanking you Mr. Editor for space in your valuable paper, I remain yours for the truth.

DR. J. W. COWAN.

COMMENTS.

In the San Francisco Chronicle of September 3rd is an item of news which may be merely a coincidence or which may show that Miss Hunt's inspirers were well informed when they said "There are greater bands of enlightened spirits who are ever on the alert to counteract the malicious intentions of the Catholic (Romish) and evil disposed spirits."

The Chronicle item, is that Thomas Waggaman, treasurer of the Catholic University of America,

is threatened with bankruptcy and that his downfall may involve the very existence of the University, the fortune of Cardinal Gibbons, and numerous endowments of chairs, fellowships and scholarships in the prospective University. It may be credulity to so interpret the item, but, it would seem that higher powers are turning upside down the ways of men.

* * *
The bit of warming in the question and answer department, that where jealousy, envy, slander and quarreling are carried on among mediums and Spiritualists the door is being opened for the entrance of Romish influences, should be heeded. But the ones who are most likely to become the prey of these deceivers are the very ones who are least likely to heed this warning. A close observation of the medium who charges Romish influences as surrounding others, will reveal that he, himself is under the dominance of monkish controls.

* * *
How many times have you read "A Message from Spirit Life" in number 35 of the JOURNAL, there is a paragraph for every day in the week. Never mind their unusual phraseology, but use one for your daily meditation during the coming week. You will be more closely in touch with the unseen and a better Spiritualist for your meditations.

* * *
And just in line with that "Let Go" with the JOURNAL's new contributor M. R. Stone. The thought in that brief article might be expanded into many pages and it reads as if the writer had been a student of the Hermetic Brotherhood. But be his inspiration from unseen inspires or from a self illuminated soul he has found a key to peace.

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* * *
Mrs. C. K. Smith should expand her thoughts on obsession. It is a subject Spiritualist shun but one on which those who have had experience ought to give all the light possible, though it does cost some sacrifice of personal pride to report one's mistakes.

There is not a medium in San Francisco whose development does not include some knowledge of this dark side of spirit manifestation. Will they be generous enough to save others by giving the story of their trials and the manner of their escape.

—Commenter.

PSYCHOMETRIC DELIN-
EATIONS.

The PHILOSOPHICAL JOURNAL extends its appreciation to its patrons and desires an extension of its patronage to their friends and asks that they will give them a few lines of their own handwriting and we will give to them a psychometric delineation of character, we ask not less than five, not more than seven lines to be sent and if you should not receive your answer immediately we hope you will bear with us, as we have others already in and will answer each one in their own turn, we ask you to give a fictitious name so that you need not be afraid that any one will know you.

Mrs. J. L. B., San Jose. You are one it understood would be able to do much in a line of work which would be of a most congenial nature, you are artistic, musical, studiously inclined, we would advise you to be careful of the physical as there are conditions that will require great care and all will be well; you are one of natures children and will require to be in the sunshine of life all this possible, take care of yourself much brightness is in store for you.

Trixie, San Francisco. With the condition here we feel such a longing desire to do so much and still we see the hands tied, we feel so morose at times, could you go out more. In the open you would feel better and brighter you are one who will yet stand on the pinnacle of fame, you are one we see as a teacher of the great laws of nature and ere long will be a success much beyond your expectation your condition if understood will be of much benefit to the world and it will for we now see much traveling from one place to the other, you will see much of the world.

Miss N. A. M. San Francisco. With this influences I see much that is beautiful, you are one who has study much a great student of mother nature, a lover of all that is mystic, a true friend to all that is good, one so harmonious that the very atmosphere around her speaks peace and now we see a writer of hidden mysteries of the mind although much good has been done through you, we see much more will be accomplished the auro of this one is a beautiful blue and pink.

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SAN FRANCISCO, SEPTEMBER 10, 1904

THE CALIFORNIA STATE CONVENTION.

The California State Convention was held in Oakland on Friday, Saturday and Sunday, September 2, 3 and 4; it was a grand success in every particular. The committees having the detailed work in charge did all that could be reasonably expected of them. No fair minded persons can or will say aught but that all did well.

Considerable enthusiasm was manifested and a generous exchange of ideas, opinions and suggestions regarding the propaganda work and the revival of a greater interest in Spiritualistic thought and teachings throughout the State of California during the new year.

The gist of the important matters discussed were later presented in the form of Resolutions, outlining the plans to be pursued and carried out by the incoming Board, which, means much to our endorsed workers, worthy mediums and the cause throughout our Jurisdiction.

To the end that good results may be realized, there must be a response from the Spiritualists commensurate with the efforts, the expenditure of time and money made in behalf of the proposed propaganda work.

These resolutions will be classified and published in the JOURNAL from week to week and our readers are asked to study them carefully and cooperate with their import. The PHILOSOPHICAL JOURNAL will faithfully aid the work and assist the new State Board in the furtherance of their plans.

Let every Spiritualist in California, awake to the proper realization of the real true conditions that surrounds our beloved cause, read and reflect; be ready to act and cooperate when the time comes by your votes as well as your sympathies and sentiments.

Our opponents are reaping a revenue from license tax imposed upon our Spiritual workers; a strong effort is also made to prevent our Spiritual and Magnetic Healers

from exercising their God given powers to heal the sick, as did the "Nazarene" and his followers.

If every Spiritualist in California would be faithful to the cause of humanity and true to the divine principles of our philosophy and religion by contributing money for needful purposes:—Give a strong moral support to all legitimate efforts made to secure equal rights and lawful recognition and by exercising the right of ballot, by voting for and elect trustworthy men into office, they would hasten the day when we would not only be granted, but would be in a position to demand our rightful privileges and natural freedom.

Is it worth your time to think of it? Is it of any importance to you, to know and feel that you cannot enjoy the best of life now, for yourself, or secure life, liberty and happiness for those who come after you, without an effort and some sacrifice? Do you fully realize that your happiness, growth and unfoldment in the spirit life, depends upon how much you contribute toward making this world a brighter and a more comfortable one to live in—think, reflect, act.

Many of our notable speakers were absent this year. Mrs. R. S. Lillie and Mrs. Anna Gillespie were at the Eastern Camps; Madam Florence Montague in London, Eng., Mr. J. J. Morse in Boston, Miss Florence Morse in London, Eng. While these who did so much to the success for our last convention were greatly missed, we had with us two of the well known ablest orators on the continent. Mr. J. Stitt Wilson, presented the claim of Socialism upon the Spiritualists from the Spiritual and Ethical standpoint, on Saturday evening, Sept. 3rd, making some strong points, showing the duty of every one to join in the movement toward eliminating the great wrongs which exist.

A synopsis of the closing address of the Convention by Henry Frank of New York, founder and leader of the Independent Liberal Church and of the Liberal Culture Club, of that city, distinguished author, orator and reformer, was the next speaker.

He said he did not label himself a Spiritualist because frequently labels limited and misrepresented a man. He strove to be a broad-gauged independent thinker, open to the reception of Truth from any source. The reason that he liked and encouraged the Spiritualists was because they had the temerity and courage to penetrate one of the most uninviting and recondite fields of human study, and in spite of opposition, ridicule and obloquy, for half a century have fought all foes and won for humanity some grains of truth.

With the philosophy of Spiritualism, so far as it emphasized the

recondite possibilities of the human soul which lie outside the plane of physical sciences, he was in the heartiest sympathy. For he declared it is from the invisible and intangible realm of existence that all the sources of knowledge and discovery are open to mankind.

We learn nothing from the visible save as it leads us into the invisible. There is in reality no realm of unknowability for the researches of the human mind. The unknown today becomes the known tomorrow no man living can say with logical exactness that the outmost bounds of the invisible worlds shall not sometime be discovered to the observation and reason of man.

If there be an invisible sphere inhabited by spirits who once inhabited the flesh, there is but one way to learn it, and that is by observation and investigation.

The first ground work that is required in scientific study is the assembly of facts. We have no generalisation without particulars. Whatever may be the conclusion to which advanced thinkers of the future may reach as to the real cause and source of alleged spiritistic phenomena; this much will humanity be indebted to the cohorts of Spiritualism; namely, that they first of all set the world a thinking about this most momentous and perplexing of all problems that can confront the race. But he thought it well to interject, from his point of view, one word of caution.

The facts may be one thing and the explanation and philosophy another. It may be one thing to prove alleged mental or spiritistic phenomena, but quite another to discern the real and incontrovertible origin of them. Science slowly creeps through the ages and it remains for those who have true scientific minds how be it there be but few in the world to hold their patience, and while they encourage and pursue the investigation of the revelations of wonder that come from this source, await with calmness and dispassionately the conclusions to which the future may arrive under more favorable and decisive conditions.

However, in the last analysis what is nature but the manifestation of the invisible forces, which are transmuted into material substance when their vibrations sink to a plane amenable to the physical senses.

There is nothing visible which at the same time is not invisible, for the forces that constitute and produce it, are all the ultimate substance they contain. The last analysable phase of nature is motion; and motion expressed in intelligible relations, is the equivalent of spirit. Here science or the investigation of physical nature and philosophy, or the observation on the facts of experience, converge and harmonize.

Herbet Spencer falsely asserted

that the real basis of unity between religion and science was at the point of the Abstruse or Unknownable. That would make of religion a fatuity; and of science a dream. If religion and sciences shall anywhere converge and harmonize, it must be in cognition, in actual knowledge, in indisputable experience. Therefore if science leads us only to the Abstfuse and Unknownable, science is but a blind leader of the blind; and if religion does the same thing, it becomes but a poor imitator.

No! man was made for knowledge not for ignorance. Agnosticism is the foolish apology of despair and never will lead humanity to the goal of genuine discovery. We can show that religion and science harmonize in the plain of the Invisible, but not that of the Unknownable.

The Unknownable is only the Unknown, but the Invisible is eternal, and ever reveals to humanity all the addition to his acquired information.

The penetration of the invisible, which is the Infinite, is the ceaseless duty of humanity, for from this source alone is mankind benefitted.

Mr. Frank closed amid loud applause and fully sustained the reputation which has been given him the Eastern papers. "The Philadelphia Times" declared that he was one of the most profound and powerful speakers in the East, and the N Y Evening Journal said that he "employed the logical methods of a master mind;" all of which the audience that heard him last night will cheerfully concede.

Just as a chimney that is full of soot is in most danger of catching fire, so one who is full of error is in most danger from the inharmonious thoughts floating in the atmosphere around him.

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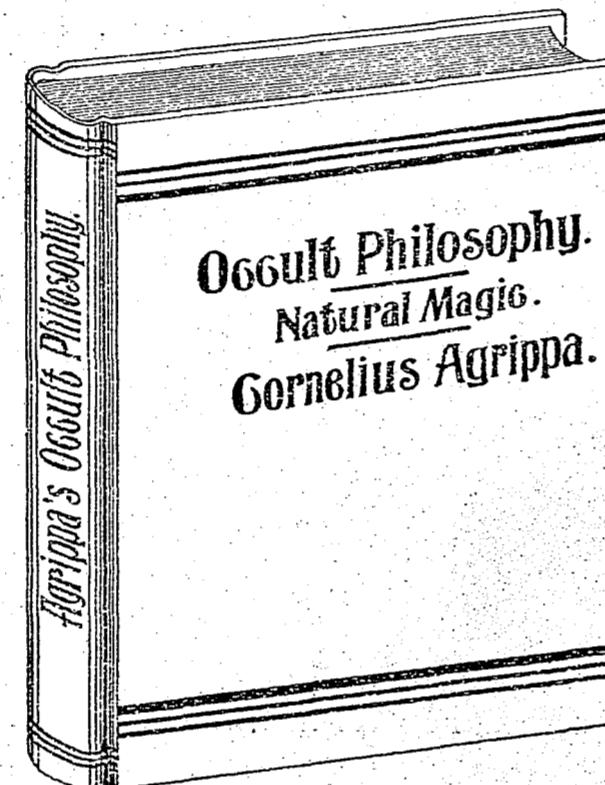
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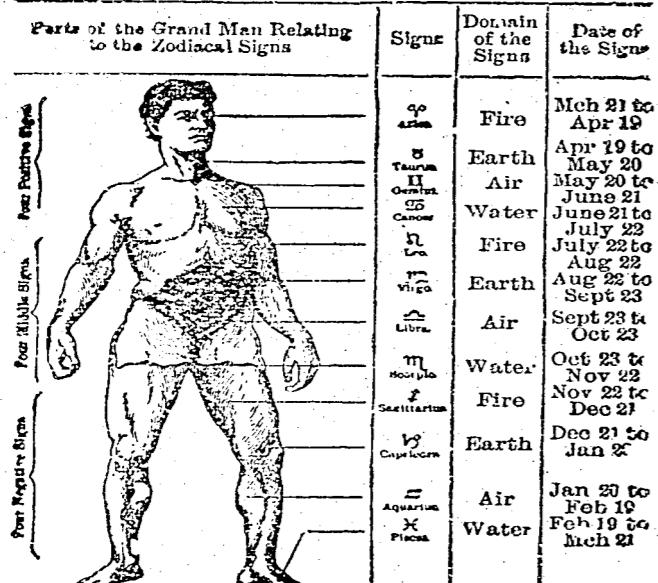
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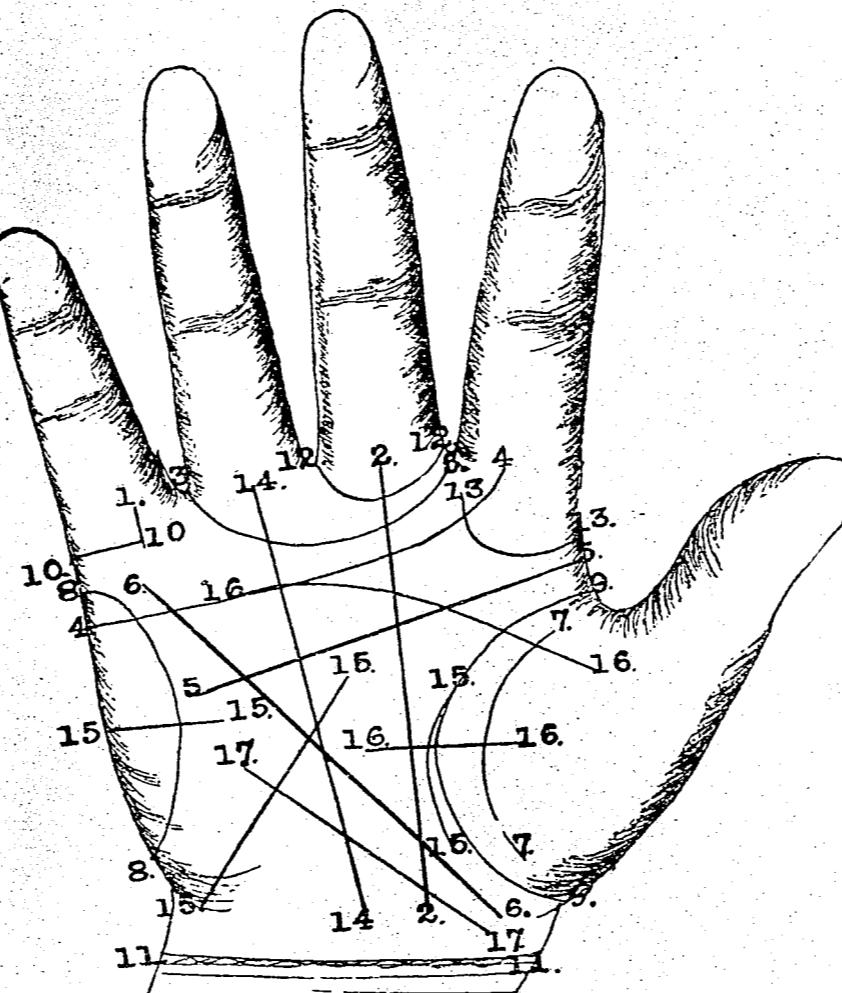
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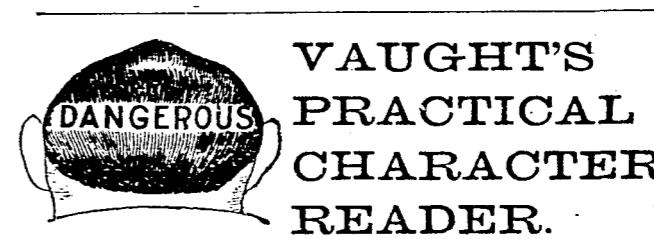
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The Lyceum will resume its sessions at 10:30 A. M. Sept. 11, at Spiritual Headquarters, second floor, Odd Fellows Building, Seventh and Market streets. It is hoped and expected that there will be a good turnout of those interested in children and Lyceum work. Let there be a grand rally at the opening, that new life and impetus be manifested at the start.

The Mediums' Protective Association will hold the regular monthly meeting of the Board of Directors on Saturday evening, September 10th at 812 Valencia street near 19th. There will be a social, music and refreshments.—T. O. Dryden, Sec.

To our friends contemplating an outing during the summer months—we would invite to make the JOURNAL office a friendly call, and let us know where a copy of the JOURNAL may reach them.

Please do not forget that all can do a little missionary work; so speak a good word for us, and while you are away enjoying the luxuries of a vacation, remember those whose duties will not permit them to have any.

Mr. A. M. Stoddard, passed to spirit life, Sept. 3rd, 1904, in this city. The funeral was held at the parlors of Suhr & Co., 1137 Mission St., on Sept. 5th, Mrs. Sarah Seal officiating in her usual acceptable manner. Mrs. Clara Mayo Steers Jewett, also made a few appropriate remarks while in a trance state, after Mrs. Seal's address. Mr. Williams, the tenor of the Knickerbocker Quartet, sang three solos very nicely. Mark Stoddard, was one of our old time positive out and out spiritualists and will be greatly missed in many circles.

Knight Templars.—San Francisco has for nearly two weeks been in a gay attire. Never before has the City presented such a resplendent beauty, which reflects great credit to the artistic quality of our people, and will as their generosity of spirit and fraternal hospitality shown on all occasions to those who visit our Coast. Out of 140,000 Knight Templars in the United States, about 10,000 were in the Grand Parade, on Tuesday the 6th and in point of numbers, completeness of arrangement and management and in view of the fact that no less than 100,000 strangers were housed and cared for, San Francisco has achieved a victory of all passed record.

The Relief Fund meeting was held on Wednesday evening, Aug. 31st, under the auspices of the Ladies Aid Society, in Odd Fellows Hall, our new headquarters. Mr. Perkins entertained the audience assisted by Mrs. Randall with some fine music.—Mr. Perkins gave tests which were recognized by the lady who gave written communications. Mr. Perkins closed the very pleasant meeting by singing "Grandma's Spinning Wheel." We thank them both for their kindly services and hope to meet them both again in the near future. Our fund is not increasing very rapidly owing much to the broken conditions of moving our headquarters and the change of evenings. We hope soon to get settled into our regular routine.

again and resume our meetings on Friday evenings. If the friends would kindly try to gather in earlier so we could commence at 8 o'clock sharp we could accomplish much more work. Whoever will assist us with music or mediumship will please notify Mrs. Riley, our able manager,—Mrs. Mayo, Chairman.

Dr. Henry Frank of New York by urgent request of the citizens of this city will repeat his famous lecture on "The Causes Underlaying or Leading to the Russo-Japanese War" at Alhambra Theatre, Monday evening the 12th, inst. No tickets required. Admission FREE with collection.

Postponement.—The trip around the bay on St. Montecello planned by the Peoples Church, announced for Sept. 17th has been indefinitely postponed. Those who have purchased tickets will be refunded their money on application to the person from whom purchases were made.

Labor Day was generally observed in the city on Monday. The toilers and bread winners made a grand showing in the parade which was one of the largest ever given by organized labor in the city. There were handsome floats in the procession among the notable ones were the Ice Wagon Drivers float which under a gorgeous canopy of national colors displayed the choicest of California Grapes, Orchard fruits and flowers, frozen solid in huge crystal cakes of ice, and the carpenters float on which was a miniature house on the roof of which two or three young men were busily engaged shingling following this came carriages containing Cooks and Waiters. Union, among them were many pretty waitresses of the order, dressed uniformly in white and bearing aloft beautiful floral pieces showing the number of the order. This great celebration and demonstration was interspersed with orations from Congressman Livernash and other notable men.

Home Coming.—Mrs. Anna L. Gillespie is expected to return to her home, family and many friends this week. The JOURNAL bids her welcome, and gladly announces to our readers that the "Alice Corner" with messages will be resumed after she has rested. The meetings of the Peoples Church will open in Elks Hall, 223 Sutter Street, on Sunday evening, the 11th, with an informal reception given to the Pastor. All are welcome.

Personal Mention.

Mrs. C. E. Hubbard, a medium well known in San Francisco, Santa Cruz and San Jose, is open for engagements for inspirational speaking and tests. Terms reasonable. Address 411 East 16th, st. Oakland.

Mr. Grace, of Portland, Oregon, called at the JOURNAL office during the week, bringing good news from Mrs. Addie R. Smith, Mrs. York and others.

Oakland Notes.

Fraternal Hall, Washington St.—The medium meetings conducted by Dr. Stewart Ellis, Mrs. L. Parsons and Mrs. Gordon, continue in popularity. These meetings are held on Thursday evenings. All are welcome.

The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

SUNDAY EVENING MEETINGS.

TOMORROW.

Covenant Hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.

Golden Gate hall—11 a. m. Henry Frank of New York.

Academy of Sciences—11 a. m. J. Stitt Wilson, Lecture.

Friendship hall—At 335 McAllister St. Lecture and Messages.

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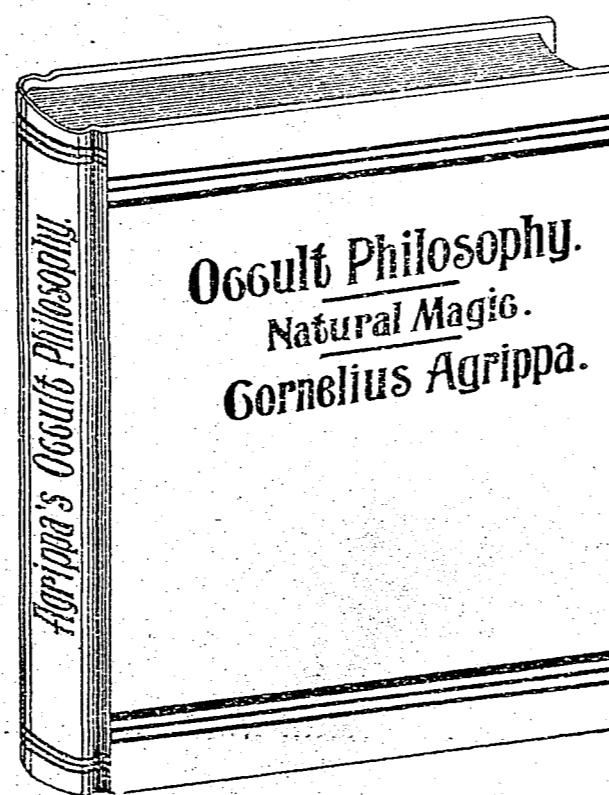
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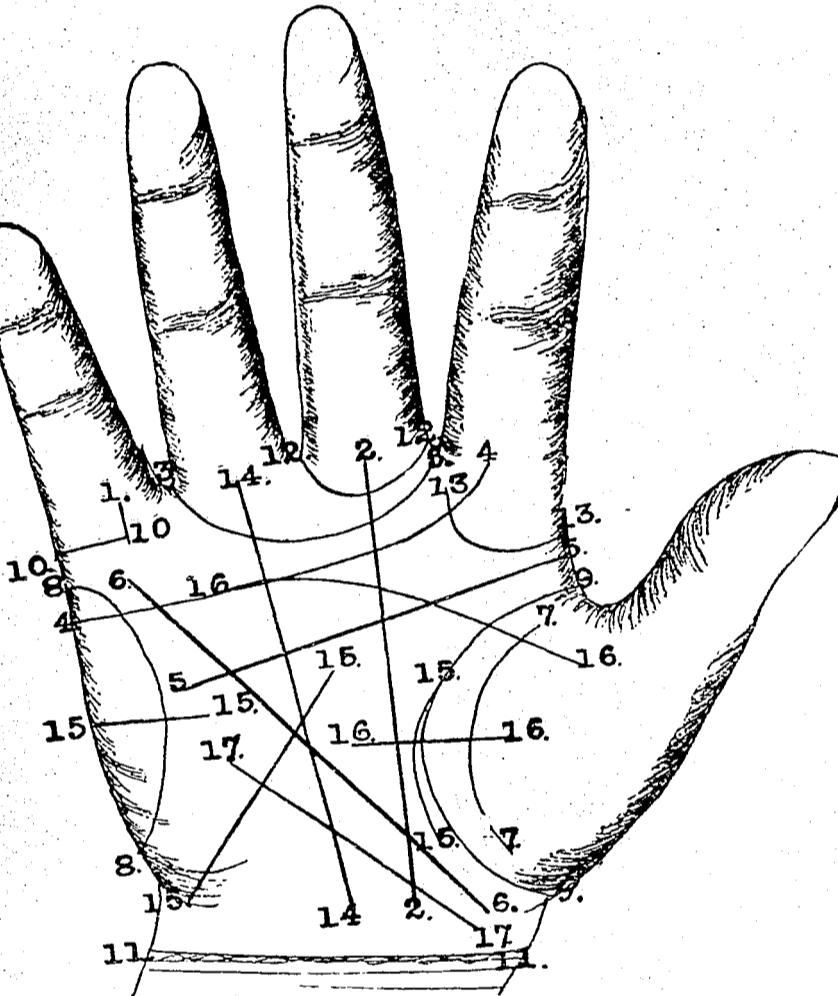
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The Lyceum will resume its sessions at 10:30 A. M. Sept. 11, at Spiritual Headquarters, second floor, Odd Fellows Building, Seventh and Market streets. It is hoped and expected that there will be a good turnout of those interested in children and Lyceum work. Let there be a grand rally at the opening, that new life and impetus be manifested at the start.

The Mediums' Protective Association will hold the regular monthly meeting of the Board of Directors on Saturday evening, September 10th, at 812 Valencia street near 19th. There will be a social, music and refreshments.—T. O. Dryden, Sec.

To our friends contemplating an outing during the summer months—we would invite to make the JOURNAL office a friendly call, and let us know where a copy of the JOURNAL may reach them. Please do not forget that all can do a little missionary work; so speak a good word for us, and while you are away enjoying the luxuries of a vacation, remember those whose duties will not permit them to have any.

Mr. A. M. Stoddard, passed to spirit life, Sept. 3rd, 1904, in this city. The funeral was held at the parlors of Suhr & Co. 1137 Mission St., on Sept. 5th, Mrs. Sarah Seal officiating in her usual acceptable manner. Mrs. Clara Mayo Steers Jewett, also made a few appropriate remarks while in a trance state, after Mrs. Seal's address. Mr. Williams, the tenor of the Knickerbocker Quartet sang three solos very nicely. Mark Stoddard, was one of our old time positive out and out spiritualists and will be greatly missed in many circles.

Knight Templars.—San Francisco has for nearly two weeks been in a gay attire. Never before has the City presented such a resplendent beauty, which reflects great credit to the artistic quality of our people, and will as their generosity of spirit and fraternal hospitality shown on all occasions to those who visit our Coast. Out of 140,000 Knight Templars in the United States, about 10,000 were in the Grand Parade, on Tuesday the 6th and in point of numbers, completeness of arrangement and management and in view of the fact that no less than 100,000 strangers were housed and cared for, San Francisco has achieved a victory of all passed record.

The Relief Fund meeting was held on Wednesday evening, Aug. 31st, under the auspices of the Ladies Aid Society, in Odd Fellows Hall, our new headquarters. Mr. Perkins entertained the audience assisted by Mrs. Randall with some fine music. Mr. Perkins gave tests which were recognized. The lady gave written communications. Mr. Perkins closed the very pleasant meeting by singing "Grandma's Spinning Wheel." We thank them both for their kindly services and hope to meet them both again in the near future. Our fund is not increasing very rapidly owing much to the broken conditions of moving our headquarters and the change of evenings. We hope soon to get settled into our regular routine

again and resume our meetings on Friday evenings. If the friends would kindly try to gather in earlier so we could commence at 8 o'clock sharp we could accomplish much more work. Whoever will assist us with music or mediumship will please notify Mrs. Riley, our able manager,—Mrs. Mayo, Chairman.

Dr. Henry Frank of New York by urgent request of the citizens of this city will repeat his famous lecture on "The Causes Underlaying or Leading to the Russo-Japanese War" at Alhambra Theatre, Monday evening the 12th, inst. No tickets required. Admission FREE with collection.

Postponement.—The trip around the bay on St. Montecello planned by the Peoples Church, announced for Sept. 17th has been indefinitely postponed. Those who have purchased tickets will be refunded their money on application to the person from whom purchases were made.

Labor Day was generally observed in the city on Monday. The toilers and bread winners made a grand showing in the parade which was one of the largest ever given by organized labor in the city. There were handsome floats in the procession among the notable ones were the Ice Wagon Drivers float which under a gorgeous canopy of national colors displayed the choicest of California Grapes, Orchard fruits and flowers, frozen solid in huge crystal cakes of ice, and the carpenters float on which was a miniature house on the roof of which two or three young men were busily engaged shingling following this came carriages containing Cooks and Waiters Union, among them were many pretty waitresses of the order, dressed uniformly in white and bearing aloft beautiful floral pieces showing the number of the order. This great celebration and demonstration was interspersed with orations from Congressman Livernash and other notable men.

Home Coming.—Mrs. Anna L. Gillespie is expected to return to her home, family and many friends this week. The JOURNAL bids her welcome, and gladly announces to our readers that the "Alice Corner" with messages will be resumed after she has rested. The meetings of the Peoples Church will open in Elks Hall, 223 Sutter Street, on Sunday evening, the 11th, with an informal reception given to the Pastor. All are welcome.

PERSONAL MENTION.

Mrs. C. E. Hubbard, a medium well known in San Francisco, Santa Cruz and San Jose, is open for engagements for inspirational speaking and tests. Terms reasonable. Address 411 East 16th, st. Oakland.

Mr. Grace, of Portland, Oregon, called at the JOURNAL office during the week, bringing good news from Mrs. Addie R. Smith, Mrs. York and others.

OAKLAND NOTES.

Fraternal Hall, Washington St.—The medium meetings conducted by Dr. Stewart Ellis, Mrs. L. Parsons and Mrs. Gordon, continue in popularity. These meetings are held on Thursday evenings. All are welcome.

The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

SUNDAY EVENING MEETINGS.

TOMORROW.

Covenant hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.

Golden Gate hall—11 a. m. Henry Frank of New York.

Academy of Sciences—11 a. m. J. Stitt Wilson, Lecture.

Friendship hall—At 335 McAllister St. Lecture and Messages.

Memorial Hall—Odd Fellows Building H. H. Brown, "Now" Lectures.

Bothwell Brown Hall—At 364 Hayes St. Madame E. Young and Sarah Seal, Lectures and Tests.

Peoples Church, 223 Sutter st., Reception, Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 23d, floor, 10:30.

Dressmaking and sewing in families by the day or at residence, 205 Turk St.

MRS. JULIA BROWN

A WONDERFUL INVENTION.

It is interesting to note that fortunes are frequently made by the invention of articles of minor importance. Many of the more popular devices are those designed to benefit people and meet popular conditions, and one of the most interesting of these that has ever been invented is the Dr. White Electric Comb, patented Jan. 1, '99. These wonderful Combs positively cure dandruff, hair falling out, sick and nervous headaches, and when used with Dr. White's Electric Hair Brush are positively guaranteed to make straight hair curly in 25 days' time. Thousands of these electric combs have been sold in the various cities of the Union, and the demand is constantly increasing. Our agents are rapidly becoming rich selling these combs. They positively sell on sight. Send for sample. Men's size 35c, ladies 50c. (half price while we are introducing them.) The Dr. White Electric Comb Co., Decatur, Ill.

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C. B. LOWE, Jefferson, Okla. Cancer removed in three days.

Mrs. J. E. RAY, Conifer, Col. Cancer removed in four days.

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VOL. 41.

{ W. T. JONES } EDITOR

SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 17, 1904.

{ 1429 Market-Street. } Between 10 & 11th-Strs.

No. 38

THE GHOST OF THE RED MAN

By Gilbert Patton Brown.

Awaking from his sleep, the warrior raised
His head upon his arm, the while he gazed,
For though his spirit stared and gently slept,
This brave chieftain had died there, as he slept.

No wigwam, aye, no braves, nor squaws were there,
The trees had changed, the very rocks were bare.
His bows, his arrows, too, had disappeared,
E'en nature in her best lay brown and seared.

Thus, as he lay and as the day rolled by,
He turned and watched the stars up in the sky.
No need to tell him now that time had changed,
For by these bodies were his flights arranged.

Behold him now! A giant once was he,
A monarch such as you and I ne'er see.
He strains his eyes—he once could see a mile,
It is some spell that holds him thus meanwhile.

And he, who ne'er had known or seen defeat,
Must bow at last—the Spirit said 'twas meet.
So down again into his tomb he sped,
And since then—he has reigned among his dead.

BORDERLAND

AFTER DEATH—WHAT?

BY CHARLES DAWBARN.

CHAPTER FOUR.

[Continued.]

With such truths in our mind we once again ask ourselves "After death—What?" And we see that all pictures of life, and forms of life over there, are mere distorted copies of life here. In a word, these would be revelators draw

pictures of men and women in spirit life, who are never to have any experience of either motherhood or brotherhood, and yet are to walk about, perhaps fly about, in bodies shaped just like ours. And remember, unless they have just such shaped bodies we could never recognise them as those we knew in earth life.

We have now seen that it is not merely the physical must change, but the mental as well, after death. The physical must change because this planet compels certain organs in certain shaped bodies, which would be useless after death. And the mental, which is the effect evolved in this life by our present organs and shape, will, of course, all disappear and leave us motherless, fatherless and loveless after we have climbed the 'golden stair.' Such are surely some of the conceptions of the next life which we now see will not bear examination, and yet have been taught and emphasised by 'spirit return.'

We are still only at the threshold of the difficulties which beset us when we try to find out "After death—what?" It will not do to imagine oneself loving his earth mother or wife 'over there' with the old love, for that as we have seen, was founded on the old organs and the old shape. Apart from the sex organs the size of a man or a woman depends on the size and density of the planet. If the planet were larger or smaller the human body would also be larger or smaller and in the next life, the new body, whatever its shape, would be made of the materials around it, and its feet and inches would be regulated by its new conditions. So the sought loved one might be found twenty feet, or twenty inches tall, to the dismay of the startled lover.

Of such difficulties we never get a word of explanation from the 'dear spirits.' We know they exist and come back, but that seems to be about all that spirit return is so far teaching us.

Now we are ready to make anxious enquiry as to what are to be our faculties and powers in the life after death? The answer can only be from earth experiences with our

present bodies and conditions. The constant answer given to such questions given through sensitives has been that 'will power' is the wizard 'over there' that enables man-spirit that is to say Ego to work without fatigue, and achieve wonders impossible in earth life.

We accept this as a trueism, because 'will power' is the one attribute by which man wields power over his surroundings in earth life. But will is useless save as it works through, and controls matter; and we cannot conceive of Will as of any value to a man without tools. Scientists tell us that without our opposable thumb man's progress would have been impossible. So the thumb is a tool for will power. So is the hand, the foot, and more or less the whole body.

So much of this spirit talk about will power is such pure nonsense that it seems to me time somebody reduced it to common sense. Will power is useless without tools, and as it develops will power uses one tool to make another, and that is what we call 'progress.'

Will power is a manifestation of intelligence through matter. Intelligence is never separate from will power. Of course will power may have very different tools in spirit life, but they must be material, and solid enough to handle and shape spirit man's surroundings.

If telepathy be a truth, and one will power can effect the will power of another without contact visible to mortal sense, yet tools are there and must be there, all the same. It is not fingers or toes, or a sledge hammer that does that business, but vibrations of matter must be used as tools; for thought itself is only intelligence expressing itself through matter.

The ripple started in the brain may extend outward and onward in the great ocean of matter which is the raw material of the universe. Will power is always using matter as its servant when ever mind is at work. The matter used may be fine or coarse, dense or refined, but it will be matter all the same.

There has no evidence been presented to show that will-power, or even life itself, is an entity apart from matter. The chemist no mat-

ter how fine his balance, is dealing with matter as much as the miner with his sledge hammer.

And the psychologist, who cannot analyse his own intelligence, can only make it manifest through matter. So much is man the mortal's experience, so when man the spirit talks through mortal lips of his wondrous control and use of will-power, he can really only mean that he has acquired better tools than we have with which to do his work.

[To be Continued.]

CONVENTION NOTES.

The ninth annual convention of the California State Spiritualists' Association was held in Forrester's hall corner 13th and Clay streets, Oakland, September 2, 3, 4. Convention called to order Friday at 10:20 a. m. by the president J. Shaw Gillespie, who, after a short address of greeting to the delegates and visitors, appointed Mr. W. D. J. Hamby of San Jose, Mr. J. L. Palinbaum of Oakland and Mrs. Elizabeth M. Campbell of San Francisco, a committee on credentials who immediately entered upon their duties and reported 19 auxiliary societies entitled to representation in the convention numbering 76 of which 62 were present and seated.

The minutes of the Eighth Annual Convention were read by the secretary W. T. Jones and on motion adopted as read.

The roll of delegates were called and all present received badges.

The President appointed the following committees viz:

On Reports of Officers—Mr. J. L. Dryden of San Diego, Mrs. M. S. Phelps of Oakland and Mrs. Jennie Robinson of San Francisco.

On Resolutions—Mr. W. A. Desbrough, Mrs. Mary A. Wells of San Francisco and Mrs. Paul Gillette of Oakland.

On Rules—Mr. J. L. Palinbaum of Oakland, Mr. Carl Eberhardt of San Francisco, and Mrs. Lettie M. Allen of Los Angeles.

On Finance—Mrs. H. F. Michener of Santa Cruz, Mrs. S. J. Stark and Mrs. M. E. G. Howe of

San Francisco.

On Ways and Means—Mrs. C. L. Ford, Mrs. E. W. Briggs of San Francisco and Mrs. Cora M. Parker of Santa Cruz.

On Amendments to Laws—Mr V. A. Tambling of Oakland, Mrs. Elvira Brush of Berkeley, and Mr. W. D. J. Hambly of San Jose.

On Reports of Missionaries—Mr. Joseph Murray of San Jose, Mrs. Sarah Dungan of Berkeley and Mrs. Hildebrandt of San Francisco.

On Grievance—Mr. J. L. Dryden of San Diego, Dr. R. B. Tripp of San Jose and Mrs. Carrie Wermouth of San Francisco.

On Press—W. T. Jones and Paul S. Gillette, Secretary and Corresponding Secretary.

Sergeant at Arms—Major W. A. Desdrough of San Francisco.

Assistant Secretary—Mr. Frank H. Parker of Santa Cruz.

Reading Clerk—Mr. Paul S. Gillette of Oakland.

Musical Director—Mrs. A. S. Norton of San Francisco.

Door Keeper—Mr. T. O. K. Dryden of San Francisco.

Adjournment of morning session.

Firstday, Afternoon session—Convention called to order at 1:30 On roll call officers and delegates 61 were present.

Mr. J. L. Dryden on behalf of the 1st Society of San Diego, requested that he be permitted to appoint members of San Francisco Societies to act as delegates. This brought several to their feet, pro and con, on motion it was granted, later a motion to reconsider the previous motion, was carried. A further discussion of Mr. Dryden's request resulted in a motion to grant the request which was lost.

Report of Officers—The President read his report, embodying many earnest and practical suggestions which was listened to with great interest and heartily applauded. This report is printed in full in the Philosophical Journal, September 10th page one. It should be read and carefully studied by all interested in our cause, so that the important parts referred to and recommended may be carried out. This report will be published in pamphlet form for missionary work send in your orders to the secretary, W. T. Jones 1429 Market St. San Francisco.

Reports of Secretary was then read as follows:

Annual report of the Secretary of the California State Spiritualists for the year ending August 31, 1904:

Five meetings of the Board of Officers have been held during the year and fourteen Executive Committee meetings were held. Of ordination certificates, three were issued, to Miss Maggie Potter of Riverside, Mrs. Maud Von Freitag of Los Angeles and Mrs. May Fanning of Berkeley.

Of Protection Certificates, six

were issued to the following: Mr. Edward Beson, Los Angeles, Adie E. Smith of Portland Chester Carleton of San Jose, Marie Pennington, Alice E. Broadwell, Robert M. Connelly, Los Angeles.

One Exchange of Ordination Certificate, issued to Mrs. Annie Gillette, of Oakland.

Two charters were issued during the year, one for Society of Spiritual Mission of Los Angeles and one to the Peoples' Spiritual Church of San Francisco.

There are twenty-one societies that have paid per capita dues and entitled to representation in this convention.

It is my pleasure to state that although there are not as many auxiliary societies represented in this convention as was the case last year, still the amount of per capita dues paid this year exceeds the amount received last year.

This shows that the societies now in good standing are stronger numerically and financially and proportionately, than they were a year ago.

If affords me great pleasure in saying in behalf of the Board that the utmost harmony has prevailed at all the meetings and during all its deliberations.

In my own behalf I can only say that I have performed my duties as best I could, often under difficulties.

I herewith beg to present my financial statement of monies received during the year just closed.

Amount of balance on hand Aug. 31, 1903. \$39.86
 " Recd. convention 1903 80.90
 " Propaganda Fund 149.80
 " per capita dues 251.90
 " donations to N S A 40.65
 " sale of badges 12.50
 " anniversary celebra- 30.05
 " tion 1904. 23.00
 " certificate fees 10.00
 " charter fees 20.00
 " refund of loan 2.85
 " organizing ex. 141.35
 " delegate fund to N S A 763.00
 " 802.86

Balance on hand Aug 1903 89.86
 Total \$802.86

Respectfully submitted,
 W. T. JONES,
 Secretary.

The Treasurer presented her report showing a balance in treasury at beginning of the year. \$39.86

Amount received from the secretary during the year. 763.00

Total receipts. \$802.86
 Disbursed as per vouchers 621.67
 Balance on hand 181.19

Total \$802.86
 Respectfully submitted,

Annie E. Wadsworth,
 Treasurer.

The corresponding secretary Mr. Paul S. Gillette read a lengthy report covering the effort made to maintain an organizer in the field

during the year and in detail gave his reasons, why it was found to be impracticable; for the reason that the societies and localities needing missionaries and organizes, are not in a condition to cooperate with the efforts and plans outlined by the board.

There were many datas and suggestions which would be of interest to our cause had we space at our command. In conclusion Mr. Gillette pays a well deserved tribute to the Oakland Tribune, Herald and Enquirer for their courtesies in publishing articles furnished them.

A communication from Los Angeles Spiritualists was read by Mrs. Lettie M. Allen same received and place on file. Dr. Sol Palinbaum conveying his regrets that because of illness he was unable to attend the convention. Referred to committee on resolutions with instructions to present to the convention a resolution expressing the sympathy of the delegates and the good wishes of convention.

Telegrams were read from Mrs. R. S. Lillie and Mrs. Abbey L. Pettingill of Lily Dale N. Y., expressing good will and greetings to the convention were read and received with a hearty applause.

A letter from Mr. C A Buss, president of the First Society of San Diego making an urgent request and cordially inviting the California State Spiritualist Association to hold its Tenth Annual Convention in San Diego, communication received and passed for further action.

A communication of greeting and good will from the officers of the N S A was read and appreciated, on motion it was ordered to be placed on file and the secretary instructed to reply and assure them of the harmonious relations and loyalty of the California State Spiritualist Association.

[To be continued.]
 W. T. Jones, secretary.

FROM MRS. R. S. LILLIE.

EDITOR JOURNAL:
 I suppose you have heard the story of my woes. I've had a serious attack of "Bronchial Grippe," was so ill that I feared I should be unable to fill my summer engagements. Now you know why I have not kept my promise to write notes occasionally for the JOURNAL, but this is now past and I will give an account of myself.

As you may be aware I left California earlier than my camp work would have required, in order to visit friends in my old home Minnesota.

I first went to the home of my niece Mrs. E C Lucas of St Paul who will be remembered by some of the friends in San Francisco where she was with me for several months. Her sister Mrs Slausen

of Watertown, South Dakota had come before my arrival.

We waited to welcome a new life, only to find it could never have expression on earth, for a silent baby form, in a tiny white casket, wreathed with white roses was all we had. No! not all; we had a knowledge, that all the religions of all the earth had never given, that even our "buds of promise" do not die, but have full unfoldment in the life immortal.

My first visit was with the St. Paul Spiritual Alliance where arrangements had been made for me to speak immediately on my arrival. J P Whitwell is president of this society, his wife is a fine medium, both are earnest workers deeply interested in the advancement of the cause of Spiritualism, and the truths for which it stands.

As in many places, a few do most of the work, so here I found comparatively few, but these were earnest and true helpers of this loyal couple.

My illness prevented me doing any work in Minneapolis. I went to the home of my dear friends Dr W H Mitchell and wife, where they and his spirit control Doctor Roachman gave me the magnetic treatments, the love and sympathy which has lifted me out of the depths many atime in the past, aside from this remarkable powers of healing and clairvoyance, trances and diagnosis of disease of body and mind, he has the most complete arrangement and expensive outfit for treatment with Ozone, and all electrical currents and rays, even the X-ray; none better can be found in these days of wonderful discoveries and inventions.

Some of my friends in San Francisco will remember meeting Mrs. Mitchell on her visits to us there.

Minnetonka Lake is the great summer resort of Minnesota, though it is a State noted for its many beautiful lakes; Minnetonka is the largest and most popular of all.

Here Mrs. Mitchell has recently built a beautiful home where they may retire if they wish to, when cares press too heavily in their arduous work; the house being fitted with furnace, gas, water and all the conveniences of a city home, built upon an eminence, it overlooks the lakes from all sides. Wide piazzas with hammocks and easy chairs invited to rest, and peace seemed brooding with white wings over all the scene.

Here I met dear friends, the Bartletts, proprietors of the Bartlett House, and really among the earliest settlers on the upper lake, founders of the place as a summer resort.

They are all old time Spiritualists who have always kept their lamps trimmed and burning; proud of the light which had come to them.

The elder Bartlett who was not only a Spiritualist, but a Sage and

a Philosopher, passed to the higher life some years ago, his companion apparently defies time, and the influence of cares, which would weigh down many a one, and with step elastic, form of youth, and face beaming with hope and courage, she has set an example of what the mind and will can do when determined in a quiet way known only to those who have known her most intimately.

Their daughter Mrs Charles Fuller has the place in my affections of a sister. In their home I sat in the first spiritual circle, they opened the door, pointed the way and have watched as have my brother and sister in spirit. Dr. and Mrs. Mitchell with a faith and trust unfaltering. So it was good to be here.

My next visit was at Waterloo, Iowa, where I was met and entertained by our good friends Mr. and Mrs. Lichtig and daughter Lola. Two lectures were given on Sunday, Mrs. Lichtig following with tests. Their many friends in San Francisco will be glad to hear from them, I found them in a beautiful home which means music, a well filled library, artistic surroundings and a spirit of contentment and happiness, here I found rest, quiet, and healing through Mrs. Lichtig by kindness of her Indian guide.

The other daughter Irma is in Chicago, she met me and helped to pass the time very pleasantly as I waited the hour to go on to Ashland, Ohio, where I spoke the following Sunday, giving two lectures to good audiences in the city hall, under the auspices of a society organized and in touch with the N. S. A. on Monday I reached Buffalo, and once more was with my daughter from whom I had been separated nearly four years, the longest of any time in my life.

This takes me as far as my work is concerned to the City of Light Assembly, Lily Dale N. Y. of which I will write again only saying that here I met Mr. Lillie who had come across the continent early in July to have charge of the music and in this home spot of former days, we are having a delightful time and I am well and happy.

With greetings and love to the dear friends in California, I am,

Yours truly,

R. S. LILLIE.
City of Light Assembly,
Lily Dale, N. Y.

COMMENTS.

The State Convention of California Spiritualists' for 1904 is a thing of the past. What good did it do you? What good did you do it? Were you a worker, a shirker, or a jerker? Every member was in one of the three classes. Don't try to find out to which class the other fellow belongs, but try to classify yourself.

President Gillespie's address closes with the question: "How much are you willing to work or sacrifice for the dissemination of the grand and glorious truths of Modern Spiritualism?"

The mediums have been working and sacrificing these fifty years and more. Isn't it about time they were given a furlough and the laity took up the work of sacrifice?

* * *

Whether one accepts J. Stitt Wilson's claim that Socialism is the panacea for the ills of the present time, or whether one looks upon it as a fair dream impossible of realization, there is no mistaking the call to Spiritualists to aid in eliminating the evils of the day. Or, if there is no evil, only undeveloped good to make the conditions for its transformation from the undeveloped to the developed state as promptly and as easily as possible.

* * *

Spiritualism and Socialism! Socialism and Spiritualism! Isn't all Spiritualism social? Does it not presuppose mutual helpfulness and the opening of the great natural resource—spirit power—for the use and benefit of all men, and the removal of its monopoly from the hands of the privileged class, the priesthood? And for success, if it have success must not Socialism have a Spiritualistic and not a materialistic conception of life and its purposes?

* * *

In the past week California has kept her birthday; Pioneers have told the story of their adventures. Native sons and daughters have congratulated themselves on their acumen in selecting the Golden West as the place of their birth, and later comers have explained their reasons for choosing this as their State by adoption. To how

many did the thought come that in 1848 that year of wonderful beginnings, two events, the discovery of gold in the west and the revelations of spirit return in the east made America a center of attraction for all the world? And were not these two events, the poles of a great magnet which in the last half century has attracted to the western continent and the American nation its wonderful prosperity and advancement?

* * *

From time to time there has been much said by many mediums of the electric, magnetic and climatic conditions which make California a center of spirit forces. A center of great power from which is to radiate the light of a higher and a better civilization. Those who have watched for the fulfillment of these prophecies have noted the coming and the going of the leaders of Spiritualistic thought; the wonderful development of mediums on the coast; the numerous occult orders that have come into existence or have been transplanted to this state; and the coming of the Philosophical Journal, the Journal that has stood so long for the best in Spiritualism.

—Commenter.

PSYCHOMETRIC DELIN- EATIONS.

The PHILOSOPHICAL JOURNAL extends its appreciation to its patrons and desires an extension of its patronage to their friends and asks that they will give them a few lines of their own handwriting and we will give to them a psychometric delineation of character, we ask not less than five, not more than seven lines to be sent and if you should not receive your answer immediately we hope you will bear with us, as we have others already in and will answer each one in their

own turn, we ask you to give a fictitious name so that you need not be afraid that any one will know you.

Elsie, Los Angeles.

I get a tired influence here and I feel that life has not the peace and happiness I would wish, but after all there has been some little recollection of what one might call homelike relations. Could I have realized the darkness of conditions fain would I have faltered, but long ere changes will come to brighten this one and now we hear sweet strains of music indicating success and we see the beautiful sunshine and we feel after all, life's pleasures are sweeter where we have passed through dark clouds. Arthur, San Francisco.

With this gentleman I get the influence of one who has crossed the deep waters and I get a longing desire to return, but I do not see him come, he is one very psychic and I now see changes that will hold him from making this trip and I see that life to this one has been very peculiar, we do not see the present anticipations being realized but later on we see changes coming to him that will be helpful. Hellen, Germany.

With this influence I get a feeling of regret at conditions. I have looked forward so patiently and expectations have been such a failure but I see this one in a few months returning to her home in Germany and I see her again return here and I hear her say adieu to old Germany my sweet Germany. I will ne'er see you again and she brings with her a memento and she will not go back again.

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SAN FRANCISCO, SEPTEMBER 17, 1904

THE BIBLE AS AUTHORITY.

BY HUDSON TUTTLE.

The sermon of Dr. McIntyre, of the Methodist Church of Los Angeles, Cal., is notable, because it is an expression of extreme church doctrine, and is the only logical outcome of the position taken by the advocates of the Bible.

The eloquent preacher, enforced the one idea, that of implicit obedience and subordination to acknowledged authority.

He enforced that idea by the story of the soldier, who asked if he would shoot, replied, "Just as the captain says." To what authority does the preacher hold as absolute; to which he yields implicit obedience? He leaves us not in doubt, for often the story he reported to have dramatically pointed to the Bible on the desk and shouted, "Just as the captain says."

That book then is the absolute authority of the church, because it is and Dr. McIntyre voices and expands this idea, calls forth this criticism, not because he has said anything new, or that his individual opinion is of more value than ten thousand other pastors.

He is noticeable for the audacity of his assertions, and seemingly hopeless ignorance of all that has been done by "higher criticism" and conclusions of those, his equals at least in scholarship and piety. He expresses the faith of a past generation, and is a reversion to the time when superstition reigned over reason.

He would discard reason and take the Bible literally and with child-like unquestioning. He would have absolute surrender of individuality to its authority. This is the old idea, and is the logical position granting the assumption of the divine origin of the Bible and it has taken many centuries, and waste of millions of lives; incomprehensible suffering, martyrdom, torture, flames, and dungeons rack to overcome the thrall of this belief.

After reading the high lauds, often this combat with dogmatic ig-

norance, are we to return over the hideous battlefield, to the grim trenches on the quaking marshes of theology? So says Dr. McIntyre as spokesman for the churches.

There arises two main questions. Is it best for a man to be controlled by an absolute authority?

"Is the Bible such authority?"

The first question scarcely needs our answer, so plain is it that for the best development of character, for all that makes life worth the living, it is absolutely necessary that every one be free in the exercise of reason, which presupposes the right to choose what is most in accord with its dictation.

To be in leading strings from childhood to age, may prevent falling but the man or woman so led, will never have the strength to stand alone, nor know the joy of independence and true freedom. Restraint and authority for the strong are to be found in their own reason and moral consciousness.

Admitting that a final authority is a necessity—is the Bible such authority?

Had an infinite God made such a revelation for the guidance of man, is it possible, it would be so imperfect and contradictory that any of those educated into its acceptance could receive it?

The great majority of church scholars, admit the imperfections of the Bible, and their efforts are directed in glossing these over and harmonizing its views with the facts of science which cannot be set aside.

If we take the Bible as our guide, are we to follow its instructions and pattern our lives after its examples?

It teaches that polyamy is right. Why then do the churches persecute the Mormons who exactly follow the footsteps of the Patriarchs? David and Solomon are lauded in the Bible, yet if anyone should attempt their modes of living, they would be sent to the penitentiary for life.

Jacob used devices to gather up a herd of cattle that would have driven a western cowboy off the plain, and the Bible at least tacitly approves it.

If a man offends, are we to murder him, after the commended example of Moses? If we lust for jewelry, are we to borrow from our trusting neighbors, and "fold our tents" and depart as the Israelites served the Egyptians?

Of all the characters of the Bible is there one that would be commendable for a model? One, yes, take Christ himself, and only Him. Is there a Christian in the world today giving all he has to the poor?

Does Rockefeller, at the head of his Sunday school, give a dollar of his millions to the needy ones, he is quite satisfied with platitudes and texts costing him nothing. If a man should follow this injunction, his relatives would thrust him in a lun-

atic asylum, such a disposition of property would be so unchristian. If a christian receives a blow does he turn the other cheek, or whip out a revolver?

All christians who attempted "to do to others as they would have others do to them," have disappeared. Even the church seats are bought by plethoric wealth, and the poor are ruled off from the velvet cushions.

Dr. McIntyre himself is paid to preach, by ten per cent levied on prostrate toil and destitution. Oh what a farce is the kid gloved Ministers preaching the doctrine of the model man who never had a home, a piece of money, or a place to lay his head.

If we take the Bible for what it is, making no claims for it other than it makes for itself, and read it in the light of a "higher criticism," unprejudiced as we would read the holy books of other peoples, it becomes a valuable instructor, and the absurdity or making it absolute authority more pronounced.

SAN JOSE NEWS.

Mr. Editor, while attending the convention at Oakland I was asked why I did not write oftener to the JOURNAL, in thinking the matter over I concluded my occasional items were appreciated and have decided to try and do better in the future. Yesterday (the 11th) our conference meeting was a grand school of experiences on the subject of mediumship. More especially in the line of healing, food for reflection was contained in the thoughts given out by Sisters Stone Hambly and Elys, and Brothers Gunderson, Harker and others.

Reports of delegates to the State Convention were listened to attentively, and the work of some, endorsed by the society. Much was said in praise of the generous reception and banquets given the delegates, and the general satisfaction expressed in the results of the business transactions of the convention.

In the evening Sister M. R. Stone gave a fine address on the "Law of Mediumship" and Mrs. Elizabeth Holmes following with messages. At 3 p. m. in Turn Verine hall, Mr. J. Stitt Wilson addressed a large audience on the great question of "Social Problem," with such earnest promulgators of truth, we may learn how to live here and now, that we may be better fitted for continued life in the "Sweet bye and bye."

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When vice prevails and impious men bear sway, the post of honor is a private station.—Addison.

THE SALOON.

Carrie Nation and Bishop Potter have come before the public on the saloon question. Which one has done the cause of temperance the most good?

The subject by their efforts has been agitated, to say the least. The bishop has apparently brought the pulpit and the saloon nearer together: made the saloon more popular and easier of access. Some of us have felt that the saloons were already too popular without the bishops prayers.

Perhaps the next move will be for the saloon to repudiate the patronage of the ministerial profession so many dead-heads among them, they, like the doctors are a privileged class. People have had them both so long they think they cannot do without them. So much does the tyrant custom do for most people.

The two champions, Mrs. Nation and the Bishop, are praying people each life dedicated to the service of God—one to pulling down, the other to building up.

In a petition recorded in a biographical book lately published by Mrs. Nation, she prayed to God in these words: "My Lord, you see the situation, and I want you to help me, if it is best for me to marry I will do so, I have no one picked out, but I want you to select one that you think best, I want to give you my life and I want by marrying to glorify and serve you."

She relates that a few days later she met J. M. Nation, editor of the Warensburg, Mo., Journal, and within six weeks she married him, believing he had been sent in answer to her prayer.

Now if we had Bishop Potter's prayer which he delivered in dedicating a saloon to God's service, it would no doubt be found to be a twin to Mrs. Carrie Nation's for on such an occasion and for such a cause it could not be less foolish than hers, as thus recorded.

As has been said, "A man's conceptions of christian ethics must be very low to lead him into endorsement of a scheme for disposing of the devils liquid fire under the plea of antagonizing the saloon evil.

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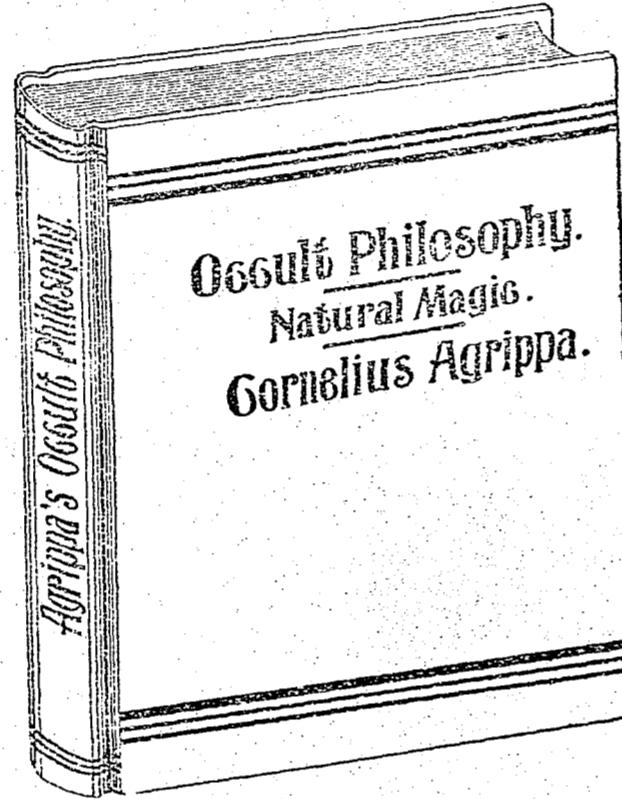
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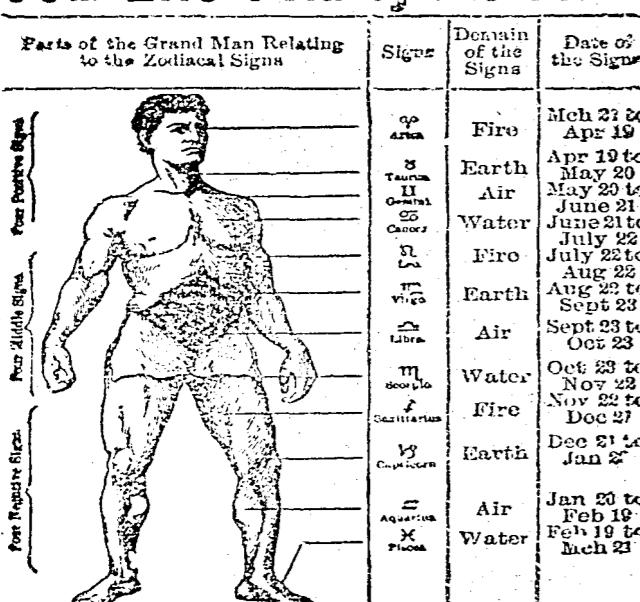
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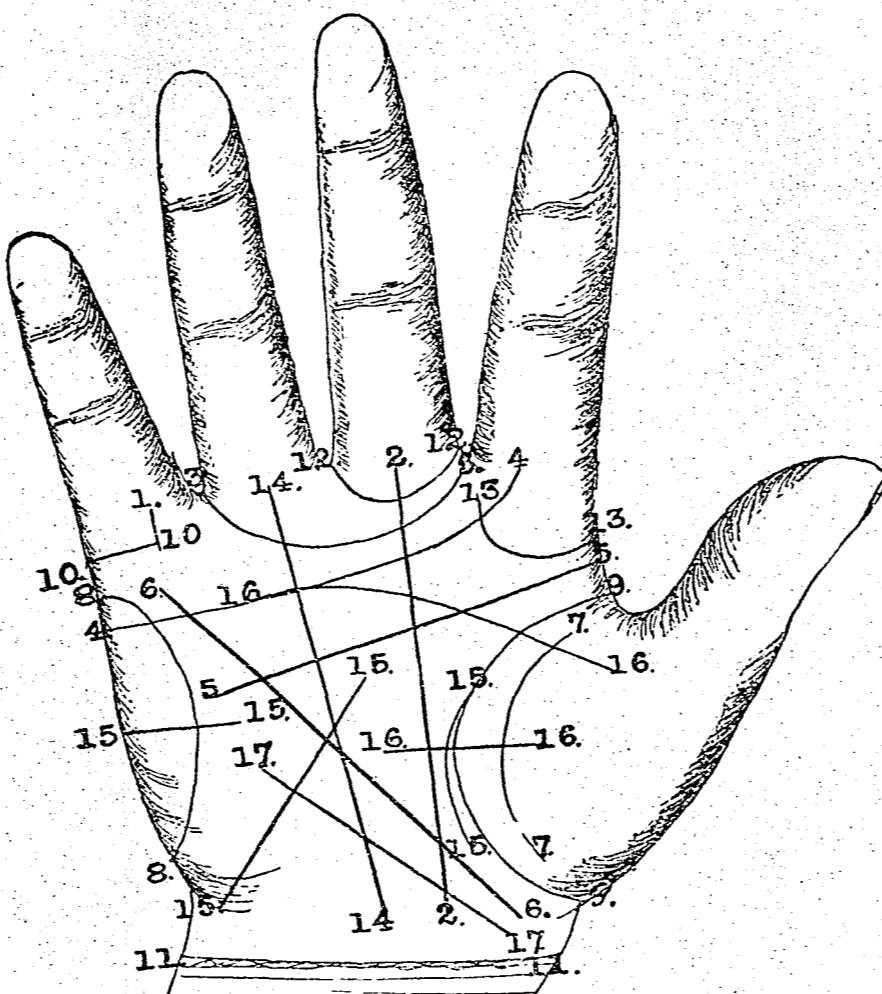
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Local News Summary.

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If you want books on Spiritualism, Theosophy, Astrology, New Thought, or Liberal Thought, send for the Philosophical Catalog for 1904 free.

The Lyceum will resume its sessions at 10:30 A. M. Sept. 11, at Spiritual Headquarters, second floor, Odd Fellows Building, Seventh and Market streets. It is hoped and expected that there will be a good turn out of those interested in children and Lyceum work. Let there be a grand rally at the opening, that new life and impetus be manifested at the start.

To our friends contemplating an outing during the summer months—we would invite to make the JOURNAL office a friendly call, and let us know where a copy of the JOURNAL may reach them.

Please do not forget that all can do a little missionary work; so speak a good word for us, and while you are away enjoying the luxuries of a vacation, remember those whose duties will not permit them to have any.

Personal Mention.

Mrs. C. E. Hubbard, a medium well known in San Francisco, Santa Cruz and San Jose, is open for engagements for inspirational speaking and tests. Terms reasonable. Address 109 Fell St. San Francisco.

Mrs. S. Cowell of Oakland will be absent from the Woodman hall meetings for a few weeks, while filling an engagement at a Southern camp. Mrs. M. S. Phelps will continue the meetings assisted by Mrs. Mary A. Wells a well-known worker of San Francisco.

Wm M. Rider—It was good to see our friend out again at the People's Church, Sunday evening and looking so well after several weeks of illness.

B. F. Small is again confined at his home with illness. He is hopeful however to be out in about two weeks. Let all friends join him in this hope. Mr. and Mrs. Small have recently moved to 1114 18th street, Potrero.

At Covenant Hall, Miss Mac Hunt had a full house on last Sunday evening, who attentively listened to an interesting address from her guides, the main inspirer on this occasion announced himself to be the "Father of Our Country."

Passed on—Mrs. May Rust of this city, while making a friendly call on Mrs. Evan at 14 Park Hill Avenue on Sunday afternoon the 11th inst. had a stroke of Paralysis and became helpless and unconscious, remaining in that condition till her spirit was released at 2 o'clock Wednesday morning at the Pacific Hospital. Mrs. Rust was a resident of this city 15 years, she was at one time an active member of the Ladies First Spiritual Aid Society and was beloved by all who knew her. Funeral services will be held at Carew & English, Undertaking Parlors, 29 Van Ness Ave, on Friday at 11 a.m., burial Mountain View Cemetery, Oakland.

A Benefit Seance in aid of the Ladies Aid Society on Thursday evening by Mrs. Stoddard, at her home 278 Ninth St.

Friend Camp Meeting opens and closes September 25.

Oakland Notes.

Last Sunday evening as usual Mrs. Cowell and Phelps conducted their meeting at Woodman hall, 521 12th street, Oakland and were joined by Dr. Saul Meacham who delivered a beautiful discourse on the subject "Happiness" Mrs. Cowell did some beautiful work after which she bade adieu to her people for a short time as she leaves during the week to attend the camp meeting in the south the best wishes of all go with her. During her absence the meeting will be conducted by Mrs. Mollie Phelps of Oakland and Mrs. Mary Wells of San Francisco, all are cordially invited.

Fraternal Hall, Washington St.—The medium meetings conducted by Dr. Stewart Ellis, Mrs. L. Parsons and Mrs. Gordon, continue in popularity. These meetings are held on Thursday evenings All are welcome.

The Peoples' Church resumed its meetings in Elks hall, last Sunday evening, the occasion was an event long to be remembered, it took the form of a reception and a glad welcome to Mrs. Annie L. Gillespie on her return to her home church, and many friends after several months at the Eastern Camps. The hall was beautifully decorated with evergreens and the platform supplied with large floral pieces. A very large one occupied the center of the stage, the gift of Mr. C. V. Miller. The pastor expressed her great appreciation of these tokens of friendship and love to her, thanking Mr. H. Kohn and the Order of Elks for courtesies shown in having the hall trimmed. The program of the evening was opened by a short address of welcome by the president Mr. E. W. Briggs, followed by singing by the audience, piano selections by Mrs. A. S. Norton and Mr. H. A. Brandt, vocal solo by Mr. J. Shaw Gillespie, after which short addresses were given by Mrs. Jennie Robinson, Mrs. H. A. Griffin, Mrs. Drew, Mr. Foster, Mr. H. H. Nichols, Mr. Wm. M. Rider and others. All expressed their joy and gladness of her safe return, Mrs. Gillespie was then called upon and responded feelingly, expressing the joy that filled her soul in knowing and being assured that she filled a "niche" in the affections and love of her people; she announced at the close, that after a week or two of needed rest, her circles and other functions of the society and church will be resumed.

Ladies Aid Society, will hold an election of officers on Wednesday, at 2 p.m., October 5th 1904.

The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

SUNDAY EVENING MEETINGS.

TOMORROW.

Covenant hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.

Golden Gate hall—11 a. m. Henry Frank of New York.

Academy of Sciences—11 a. m. J. Stitt Wilson, Lecture.

Friendship hall—At 335 McAllister St. Lecture and Messages.

Memorial Hall—Odd Fellows Building H. H. Brown, "Now" Lectures.

Bothwell Brown Hall—At 364 Hayes St. Madame E. Young and Sarah Seal, Lectures and Tests.

Peoples Church, 223 Sutter st., Reception, Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 23d, floor, 10:30.

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VOL. 41.

{ W. T. JONES } EDITOR

SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 24, 1904.

{ 1429 Market St. } Between 10 & 11th Sts. No. 39

INVOCATION.

Oh thou central light and glory,
Thou whose presence fills all space
And whose power from unseen faces
Quickens prayer unto thy grace.

Thou who art the all of wisdom,
The intelligence and love,
We in aspiration seek Thee;
Send us knowledge from above.

We are toiling in the valley,
Though we know Thy light is near,
We can grasp it now but faintly,
And we oft times drop with fear.

May our heavenly, holy teachers—
Be so filled with angel power
That they may our souls illumine—
Spiritual blessings on us shower.

May we then expand our natures
Growing more and more like Thee,
Realize that life's grand purpose
Is fraternal unity.

With each brother and each sister
May we feel relationship,
And not criticize their errors
With a cold distrustful lip.

But in love and mercy call
Angel bands to guide forever,
All who grope in darkened valleys
To bright hope and high endeavor.

Then most high and holy presence,
Ministering angels ever near,
Strengthen weak and selfish being,
And our plea for wisdom hear.

—A. Z. Stites.

IN MEMORIAM.

Dr. Cora A. Morse passed away from earth and its perplexities and suffering, May 7, 1904, at San Francisco, California. She was born in Ironton, Ohio, April 21, 1851. Her childhood days were spent in her native state.

In 1866 she removed with her parents to Cass County, Mo. where later she engaged in various enterprises until 1879, when she went to Council Bluffs, Iowa, and commenced the study of medicine, and later, returned to Ohio to attend a Medical School, then came to San Francisco, where the remainder of

her life was spent in the practice of her profession; teaching classes, and in many ways endeavoring to be a help to her fellow-creatures, and especially her own sex.

Hers was a busy and eventful life. Her temperament was sanguine, her heart tender and generous. Her mind was filled with beautiful imagery, and garnished with rich treasures of literature. She read much and garnered the most rare and valuable treasures from what she read. Her memory was almost marvelous. It was not a faculty diligently cultivated, it was a native soil which never failed of rich fruitage, and to extract from her storehouse what was needed for application required no great effort, it lay in perfect order at her ready command to be used for either offense or defense, while there was vitriol at times in her tongue, her heart was tender and kindly to the bottom. Often after having spoken in severe terms she would express regret, and seek to make amends by some kind word or act.

The quality of her mind was strikingly manifested in her writings and in lessons given to her classes. It was the great desire of her heart to be able to engage in some philanthropic work and to labor for the betterment of the needy and oppressed.

She had a cheerful disposition, was generous to a fault; scattered literature with a lavish hand and administered to the needs of the sick and distressed regardless of remuneration.

She stood bravely through the vicissitudes of life until of late she seemed over-weary and her constant cry was for rest which we hope she is now enjoying. Her remains now lie in a quiet country chuchyard with those of her little daughter, her father and sister, among the forest trees where the murmur of the brook and songs of wild birds chant a daily requiem.

Death is at once a spoiler and a revealer; as a spoiler he robs us of all that with which we have been familiar, all that with which our senses have associated, friendship and love, so that we go down to the grave with the mortal in sorrow

and despair.

Yet, even as we gaze upon the calm faces of those who sleep, wrapped in his cold embrace, we begin to see even here that beauty lingers in the cold clay, as though even it was touched with the immortal nature of the spirit, and lo, Death stands as a revealer of the higher selfhood of the soul.

We think of the dead with a kindly love that sees farther than any view that has been given us, while the mortal casts its shadow over the spirit. Let us turn to this study of Death as a revealer, and we shall recognize in him an angel of light and love, who has been sent to lead our loved ones home.

Weep not, for this way-farer who has toiled bravely and courageously tired beyond the powers of the body to sustain, weary beyond the point of mortal reasoning, she has sought the rest of the eternal home, the soothing calm of the infinite love.

"My feet are wearied, and my hands are tired.

My soul is oppressed—

And I desire, what I have long desired—

Rest—only rest.

Tis hard to toil—when toil is almost vain,

In barren ways;

Tis hard to sow—and never garner grain,

In the harvest days.

The burden of my days is hard to bear,

But God knows best;

And I have prayed—but vain has been my prayer

For rest—sweet rest."

A. FRIEND.

CALIFORNIA STATE SPIRITUALISTS CONVENTION NOTES.

[Continued.]

Convention Hall, Saturday, Sept. 3, 10:15 a. m.

First Business—Reading Report of Corresponding Secretary, which was referred to Committee on Reports of Officers.

Under the head of unfinished

business the Committee on Rules presented their report recommending the following:

1st—That all meetings be opened with an Invocation either orally or in silence.

2nd—That all speakers except by consent of convention be limited to five minutes.

3rd—That nominations of Directors for the ensuing year be made during the Saturday morning session and that a printed list of nominees with their addresses be furnished the delegates as ballots.

4th—That the "Golden Rule" be adopted for the government of this Convention.

5th—That each meeting be closed and dismissed with a Benediction.

On motion duly seconded, the above rules were adopted.

Ways and Means Com. recommended that monies be raised for expenses of convention, by charging admission of 10 cents to meetings on Saturday and Sunday evenings, and by collections on Sunday at 10 a. m. and 1 p. m. meetings and also that an appeal be made from the platform on Sunday evening—Adopted.

The following were placed in nomination for directors: J. Shaw Gillespie, J. L. Dryden, W. T. Jones, Mrs. Lettie M. Allen, Mrs. Annie E. Wadsworth, E. W. Briggs, W. P. Byler, Paul S. Gillette, Arthur S. Howe, W. A. Desbrough, Dr. Dobson Barker, Mrs. S. W. Knott, adjournment of morning session.

AFTERNOON SESSION.

(2nd day, 1 p. m.)

Roll call of Officers and Delegates. Reports of Committees.

Election of Directors—The following were elected as directors:

J. Shaw Gillespie of San Francisco

Mrs. A. Wadsworth " "

Mr. Arthur Howe " "

Mr. E. W. Briggs " "

Mr. W. T. Jones " "

Mr. W. Desbrough " "

Mr. J. L. Dryden San Diego.

Mrs. Lettie M. Allen Los Angeles.

Mr. Paul S. Gillette Oakland.

The Directors retired to organize and elect their officers with the following result:

President, Mr. J. Shaw Gillespie.
Vice-Pres. Mr. J. L. Dryden

Secretary, Mr. W. T. Jones, Treasurer Mrs. A. E. Wadsworth Cor. Secy. Mr. Paul S. Gillette

The following were elected Delegates to the National Convention to be held in St. Louis, Mo. in Oct. 1904 Mrs. R S Lillie, Mrs. Annie L Gillespie, Mrs. Grosgean, Mrs. Annie E. Wadsworth, Mrs. Jennie Robinson, Mr. J. L. Dryden, Mrs. Sadie Eberhardt, Mrs. L. M. Allen, Mr. J. Shaw Gillespie, Mr. W. T. Jones, Mrs. M R Stone, Mr Frank H. Parker, Mrs Mary A Wells, Mrs H. A. Griffin.

A motion that Mrs. R S Lillie be the choice of this convention as the chairman of the California Delegation at the N. S. A. convention of 1904. Carried.

A motion that the convention of 1905 be held in San Diego, Cal.

Carried.

A motion that the PHILOSOPHICAL JOURNAL, be continued the official organ of the California State Spiritualist Association. Carried.

An appeal in behalf of the Philosophical Journal, was made by the editor, asking that a more generous and hearty support be given toward its maintenance during the coming year. That as an organ of the State Association it might become a strong factor in the advocacy of our cause and defense of our mediums and workers throughout our jurisdiction.

The committee on reports of officers submitted the following.

Your committee of whom was referred the reports of the Association Officers, respectfully report as follows:

We have carefully examined and compared the accounts of the Secretary, Treasurer and Corresponding Secretary, and find them correct, and while the financial standing and yearly income of the Association can and ought to be improved, we nevertheless find the reports satisfactory and recommend their approval.

As to the report of the President out of so many earnest and practical suggestions, it is difficult to select the most important, but we respectfully recommend to the special consideration and action of your body, the following measures suggested in said report.

First—Missionary work, especially what be called the "Circuit Rider" feature thereof.

Second—Lyceum work.

Third—And worthy of special consideration, the devising of ways and means for the protection—not only of mediums and workers but also of the grand truths which Spiritualism represents—from the assaults and evil designs of ignorance and intolerance.

We further recommend that the report as a whole be approved with the thanks of the Convention to the President for the diligence manifested in the discharge of the duties of his office.

Respectfully submitted,
J. L. Dryden,
Mollie S. Phelps,
Jennie Robinson. } Committee.
Report adopted.

SUPPLEMENTARY REPORT.

To the officers and members of the State Spiritualist Association. Your committee to whom was referred that portion of the Presidents report, concerning the protection of mediums, etc., would report.

First—We recommend that the State Association be empowered to employ a capable agent to attend the coming session of the Legislature, to watch all measures and labor for the defeat of such as are inimical to interests of our cause, and we further recommend that funds be raised during this session of the convention to meet the expense thereof.

Second—We further recommend that a committee of five be appointed by the President, to effect a permanent organization for the purpose as suggested by the President, and we request all present who wish to take part in such organization, to leave their names with said committee.

Respectfully submitted,
Mollie S. Phelps.
Jennie Robinson.
Salome Cowell.
J. L. Dryden.

Report Adopted.

The following resolutions were offered and adopted.

Resolutions prescribing duties of the Board of Officers of the State Association.

Resolved—That the State Association Directors be instructed by this Convention to formulate, a circular letter, calling upon the Spiritualists to organize circles, and hold conference meetings on Sunday mornings at 11 o'clock in every village, town, and city of 500 inhabitants and over—where there are now, or have not been any form of organization, circle or gathering, also to use the same plan, to inspire and revive and awaken interest in any society that has lapsed from any cause and are inactive that are known to the Directors or any Spiritualist who can give them the address of same. Adopted.

Resolved—That to assist and further this effort of the State Association and local organizations.

That a register be opened in the secretary's office and that every known Spiritualist in the State be requested to send the name and address of any Spiritualist, or earnest and honest investigator to the State Association Secretary for entry on register. That it may be used as a record for reference in the distribution of propaganda literature and the seeking of information, etc., regarding the growth or status of the Spiritualistic sentiment, in any particular locality, and to awaken interest in the unknown believers.

who are not now assisting or supporting the Great Truths of Spiritualism, because of never having been interested and the inherent dread of being scoffed at etc., which at present deters many from becoming more pronounced, and at the present time there is so much expose and unrefuted ridicule printed in the secular and daily papers, that something must be done, some effort put forth to counteract.

Resolved—That the State Association be empowered to collect a Per Capita Tax of ten cents on all active members within its jurisdiction every three months to help defray the expense of the foregoing work. Adopted.

Resolution—In regard to the imparting of information to Auxiliary Societies.

Resolved—That the State Association by its Board of Directors be instructed by this convention, to compile a circular or pamphlet containing the names and P. O. address of each officer of the State Board, with the date of next convention, and place of holding exercise; of the name and location of each auxiliary society, with the names of its officers and their addresses.

Also the number of members upon which the Society paid Per Capita Tax, year ending August 31, 1904.

Also a full list of the Ordained Ministers, Lecturers, etc., holding valid certificates; also the Endorsed and Protected Mediums holding State certificates, giving name of the Auxiliary Society to which they belong, and their full name and P. O. address (with a star attached to indicate if they attended the State Convention in 1904, as delegates at large.)

Adopted.

Resolved—That each Auxiliary shall furnish every member of said Society with a copy of the same, paying to the State Association the actual cost of publication and postage for the same, thereby furnishing the general membership with useful and desirable information that will be beneficial to the cause and Spiritualists in general.

Adopted.

[To be continued.]

W. T. Jones, secretary.

THE EVIL EFFECTS OF PRE-JUDICE.

E. J. SHELLHOUS.

Perhaps there is no feeling less observed and understood than prejudice (from the Latin, pre before and judge, to judge.) The meaning is to judge without examination to condemn before hand. It is a previous bias of mind for, or against any person or thing, when against, it means mischief, damage, injury.

As a rule opinions are formed

unconsciously from early teaching, in childhood and youth, in the lack of experience, when we feel a confidence in our parents and teachers we accept without examination what we receive as unquestionable truth to which we adhere with characteristic pertinacity, giving rise to a corresponding state of feeling from whence arise the sense of reality in what we feel.

The prevailing idea is that the sense of reality is the truth, and this is accepted and acted upon as a finality. This is a misconception of fact. Sensation and ever present, irrepressible, irresistible desire ever seeking satisfaction—the desire to live, to enjoy, to be happy is the force that moves to all human activity.

It is essentially the life, that in which we move and have our being. It gives rise to a concern for our well-being, and that of those we love. Well-being is well-feeling, and well-feeling is enjoyment, happiness which we instinctively seek.

Consciousness is that state of mind in which we are aware of our being, feeling, thinking, acting and the conception of facts, events and conditions external to us. It is the field of the intellect from whence come reason, dissemination, judgement and knowledge, without consciousness, sensation could not act voluntarily nor rationally, and without sensation, consciousness would be useless.

These are the two principal elements of the mind, giving rise to every human interest and embracing every consideration in life. Feeling is the only reality within the individual giving rise to all conceptions and as sensation and consciousness are innate in him, he is necessarily related to all externalities which are conceptions. Conceptions are cognitions of realities and not realites, this is clearly seen in the material world; as the idea of a horse is not a horse; but in ethics, the obscurity lies in the logic of events, a science not taught, and known only to a few, and even to these imperfectly. We are familiar with the concrete, but not with the abstract, in consequence of which we lose sight of the thing and call the conception of it, the thing.

To make this clear, feelings exist in us, they give rise to all our interests, many things affect these interests, we trust in only the real, but most of what we accept as real is unreal, for it is evident to all who think and reflect, that the most important and vital problems of life are yet unsolved as the great contrariety of opinions, conflict of interests and struggle for individual advantage over others.

The extreme of wealth and poverty mar despotism, mental slavery conditions that give rise to vice, crime, insanity, suicide, disease and premature death. It is clear that truth would not give rise to all or

any of these, and equally clear that error would. In the acceptance of the unreal which is conceived to be real, the feelings aroused by it are just as vivid and convincing as when aroused by the real.

If that which arouses the feelings is unreal, but accepted as real, the feeling that gives to the sense of reality of what is unreal that sense is itself unreal. Thus we see how it is, that the sense of reality of things we feel, are not realities, but are errors, we are taught these errors, accept them as unquestionable truths, and when others whose early teachings have been different from ours and felt to be errors, (for we intuitively feel that truth is consistent itself and inconsistent with error, and that we have it) then we repel them. This is prejudice, and we can now see to what extent it prevails.

It is always mischievous and harmful, it would require extraordinary genius and effort to purge ourselves of this feeling, since it is so deeply interwoven in our very being, it would require a change of feeling, but since our feelings constitute essentially our very being, we can see the wall-nigh insuperable difficulties before us, and the vast evils into which our false teachings have led us.

We who have taken a stand against this well-nigh universal prevalence of error, conceived to be truth which is taken without examination, and on the faith of those from whom it is received can realize the enormous task before us.

Spiritualism is surrounded by enemies, some of them, engaged in mortal combat. If Spiritualism prevails, ecclesiasticism must go down or undergo a radical change in what are now deemed to be its fundamental principles, a scheme or a "plan of salvation," from the wrath of God.

It does not seem possible that so preposterous an absurdity could be accepted in the light of common sense and reason; but feelings so persistently accepted and taught, have such a deep hold on the mind that it seems a well nigh impossibility to eradicate them.

We have now some realization of the power of prejudice, for no one suspects that he is influenced by it, or how difficult it is to overcome. In this lies the danger and difficulty, let it be clearly understood and realized that feelings aroused into consciousness give rise to the sense of reality in us, and that consciousness is taken for the reality when it is seen that, that sense of reality is no proof of its being reality.

This view of the subject will enable us to see the matter in such a light as to prevent us from indulging in too great expectation, or discourage us by the slow and difficult advance of the Spiritual cause.

QUESTIONS AND ANSWERS.

MISS MAE HUNT, MEDIUM.

Question from J. I. H., Winchester, Va.—Is Spiritualism a religion or a science?

Answer—Spiritualism is both a science and a religion?

It is a religion because it teaches man how to live a spiritual life.

Formalities and creeds are not religion, and Spiritualism does not cater to such but appeals to the religious and spiritual instincts of mankind.

It is a science, because it can be proven scientifically, and it is the whole and yet, stands separate and alone because, man does not understand its deep subtle laws.

You can not put new wine into old bottles, neither can you cut Spiritualism down to fit into the churches, but they will grow to fit the demands of Spiritualism, for it is eternal and immortal.

Spiritualists are not able to build temples and churches, because in a few years, those already built will be thrown wide open to Spiritualism

The spirit forces are busy in the churches too, and there are wonderful manifestations in their ranks and many of them now, are so liberal that advocates of Spiritualism, speak from their pulpits from time to time.

Spiritualism is independent and does not conform to old threshed out opinions, but demands the truth and can give it.

One grown to maturity can not wear the shoes they wore when a child, neither can truth be cramped nor placed back into the old shell that it has broken in its effort to be

free, for it is as broad as the universe and deep as the sounding sea.

Such spirits as Paine, Voltaire, Washington and Lincoln, advocate these principles and are working for another emancipation proclamation that shall lift the chains of bondage and allow free thought to flow, as freely as the crystal streams from yonder mountain heights.

Mankind has nothing to lose but its chains, and this 20th century shall mark another great demonstration of spirit power as in the days of the Fox Sisters, for there are vast throngs moving toward the earth with their glad tidings of a new dispensation.

Another chapter in the great history of Modern Spiritualism, will soon be turned for earth's children, who are watching like a great sentinel through the dark, silent watches of the night, through sunshine and storm, ever ready to receive these divine revelations that shall flash across the horizon of the world.

The great liberty bell is pealing out its tones of freedom, calling mankind to arise, for in veritable truth thou art divine.

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Invocation—Great spirit of all good, thou of whom we are apart, help us to bring comfort where it is so sorely needed, may the door be open, the way clear for all who wish to reach their loved ones. May each who receives, be blessed in giving or sending a word that will take away the fear of death. Help us to be faithful to the trust given.

Amy Stevens—A voice calls out, "Let me reach my Brother Will" I see a woman, blue eyes, light hair, and round face, over one ear a deep cut and dark ugly marks on the head. She passed out of life suddenly and wishes Will to know there was no pain, just a shock, a confused feeling, then light, and Lena was bending over her, lifting her gently, did not know she was dead until she saw Mother and Joe. It is all so strange, but lovelier than I can tell.

Obi Burdick—I want to send word to my husband and tell him that I was never nearer than now, tell him to be careful, take good care of himself, for there is much to do before he goes.

Tell his wife my sister that I send my dear love to her. Tell her there are many will soon write her from the spirit world through this instrument.

Harry Hitchcox—Will you let me send one short message to my friends, Alice, this is such a new strange world; but a good one to live in, but I want to let the dear ones know I am trying everyday to reach them. Tell Hattie and the girls how I long to help them; give my love to all and tell them I know now it is true.

Sydney Cross—An elderly man, tall and slender, one who has the manner of a teacher or a leader in the world comes before me, but little is said, as he comes nearer, I see with him one whom he calls brother, a twin brother named Horace, with them a little girl named Orice, called Orrie. Oh yes, now I see two more children Abbie and Anna all come for the one person and they remind him of a promise he made, that if he could have a direct message he would give help to the cause by working for it. So don't forget your promise, James.

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SAN FRANCISCO, SEPTEMBER 24, 1904

CALIFORNIA STATE SPIRITUALISTS' ASSOCIATION.

SAN DIEGO CONVENTION,
1905 CLUB.

The State Board wants you to join us in making our delegation to San Diego one to be remembered in the States history of Spiritualism.

We have secured a rate to San Diego and return, including sleeping car, going and coming, nice cool rattan seat, Tourist Pullman.

To secure this low special rate, which not only covers your R. R. fare and sleeper to San Diego, and return to San Francisco, but gives you a side trip around Los Angeles on the return trip. Arrangements will be made for an observation car to convey the party over the net work of suburban electric railways, for this we must secure 60 tickets and the first 60 who register with the Executive Committee and send their \$24.00 will be provided for and this covers all the transportation and sleeper.

The trip should not cost you over five or six dollars outside of this amount, you can carry your lunch enroute to and from San Diego, the accommodations will be from 25 to 50 cts. per night. The few meals you buy, if any will cost not exceeding 25 cts.

Now we have a plan by which you can go with us, send us your name and address and \$2.00 per month for 12 months, commencing October 1st. If at the last moment or three days before starting you cannot go, through sickness or otherwise the amount in full will be returned. The Secretary and Treasurer will file a bond for the safe return of all moneys.

The party will be exclusively for Spiritualists' and their guests or friends. Each car will accommodate 31 and be equipped with all conveniences. Iced and Porter in charge without extra cost, each will receive the same treatment and no tips will be required as the convention will provide for all of the expense outside of eating and those

who prefer to patronize the Dining car or Stations are free to do so.

The committee has promised to do all in its power to make the trip a pleasant remembrance for everyone and the small amount of \$2.00 laid away each month for 12 months pays for it all.

Send your name, address and \$2.00 to start the "1905 Convention Club." Remember this rate obtained is for this party only and will not apply to everyone seeking to go to San Diego. For further information apply,

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COMMENTS.

So we are to go to San Diego, next year for the State Convention that is, an invitation has been extended and a plan outlined, not a bad idea to try the effect, other vibrations than those of the "Bay District." The Spiritualistic work in San Francisco, Oakland and San Jose is clearly in a rut. The study of the methods employed elsewhere might give a new impetus to local work.

* * *
A man convinced against his will is of the same opinion still. Those who heard Dr. McIntyre's sermon will never read Hudson Tuttle's reply and if they did the authority of the Bible would remain the same in the mind of the bigoted churchman.

The Romanist bows to the will of the Pope, and the Protestant to the letter of the Hebrew Scriptures. Neither sees God's word blazoned in letters of living light across the mid-night skies, or hears His voice in the sublime chant which nature sings in whispering breeze or tempest's roar.

The wisest words that man can speak,—and ought, that is put in words is at once limited and finite—is as foolishness beside wonderous truths which nature reveals to the listening soul.

* * *

What is the final authority? Is there a better guide than the simple question: "Will it help humanity?" One statement of the old book rings true, "If one member suffer all suffer." Dimly men are beginning to comprehend the meaning. If it should ever be fully comprehended brotherhood will be a reality and not a phase to juggle with.

* * *

What use can Spiritualists make of the Bible? From it can be proved the truth that spirit communion is as old as its oldest records. The man who accepts the Bible must, to be consistent, accept

spirit communion. The Bibolater has the choice, accept Spiritualism or deny the infallibility of his oracle.

* * *

Mrs. C. K. Smith's article on the Saloon, touches a subject so vital to the well-being of the race, as to call for earnest thought.

The temperance question and the labor question are the great problems of the age. The Prohibitionists think they have the answer to the first and the Trades Unions to the last. Have they?

What are Spiritualists, who should be humanitarians, doing to help? Are the Lyceums teaching temperance and the dignity of labor?

What is temperance? But that's another story for later consideration.

—Commenter.

THEORY VS. FACT.

BY B. F. FRENCH.

EDITOR JOURNAL:

For poets, novelist, and speculative scientists; theoretical dissertations and conclusions, based on imperfect knowledge, may be looked upon as useful literature and excusable, though based on finite assumptions, when however such theories reach out into the great world of infinite life beyond the physical plane of being, the theme seems to me so important, so sacred that writers should confine themselves to the known and to the statements of those who say they have entered that ethereal sphere.

It is quite impossible for anyone in physical life to know or realize all the details of life in the spirit realms. We have learned just a little about vibrations and the laws governing them, it is not audacity for one to build up a theory on a mere fragment of facts and offer it so the public as scientific demonstration?

It seems to me on a par with the work of the early christian fathers, who new nothing of the laws of nature, and very little of the true nature of life, after death of the body, yet they concocted an entire system of theology and of man's environment after death and enforced it upon the people with the ultimatum of damnation, and often with the sword.

One would think from the theories of certain writer, claiming to be scientific, that spirit man is anything but a man; he will have no legs because he won't need them, he will have no lungs because there will be no air to breathe, he will have no heart because he has no blood to circulate, he will have no hair because it will be useless, he will have no liver or bowels because his food is not material substance, and so on adnauseum.

One sentence from the unwritten pages of nature are of more value than a thousand pages of such lopsided finite theorems. The writer has seen hundreds of decarnate men, they all had legs and hair, and presumably had all the members belonging to physical man, and with the exception of the procreative organs, performed the same functions for the spirit man out of the flesh as when in the flesh, for there are corresponding forces in ethereal realms, for every force in terrestrial realms.

The procreative organs have a dual function even in the flesh they have a magnetic vital force and this they retain for as long as the ego requires such vital force.

The highest and most reliable mediums testify that human beings retain their forms complete in spirit life, and this testimony is worth millions of pages of speculations on conditions, of which theory based on export evidence is the only postulate.

My soul seems sometimes on fire at the waste of energy manifest in our social life, men spend years in college learning what they call science, then they spend their lives speculating on what they have learned; only a small percentage of such learning is of any use to the masses of humanity and in the eternities will prove a barren tree to its possessor.

The world needs learning which will enable men to abolish poverty, injustice, corruption, venality, and a wasteful wicked industrial system.

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The PHILOSOPHICAL JOURNAL extends its appreciation to its patrons and desires an extension of its patronage to their friends and asks that they will give them a few lines of their own handwriting and we will give to them a psychometric delineation of character, we ask not less than five, not more than seven lines to be sent and if you should not receive your answer immediately we hope you will bear with us, as we have others already in and will answer each one in their own turn, we ask you to give a fictitious name so that you need not be afraid that any one will know you.

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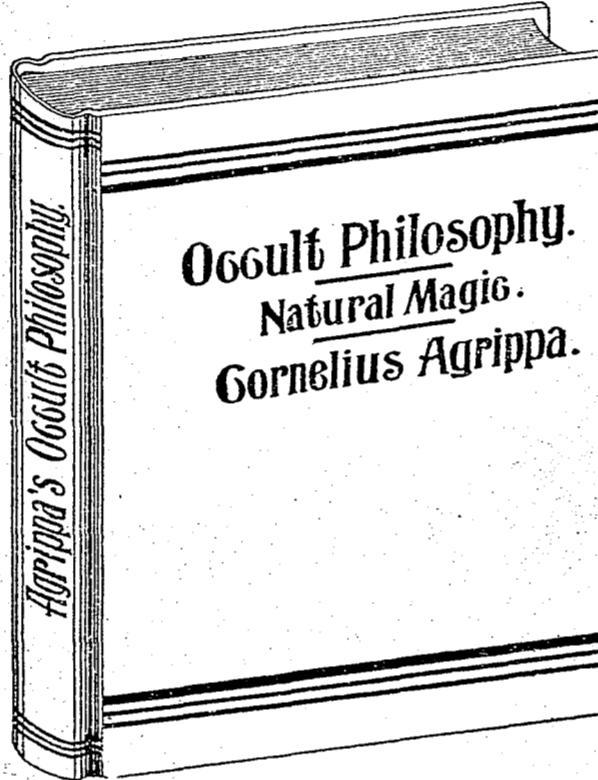
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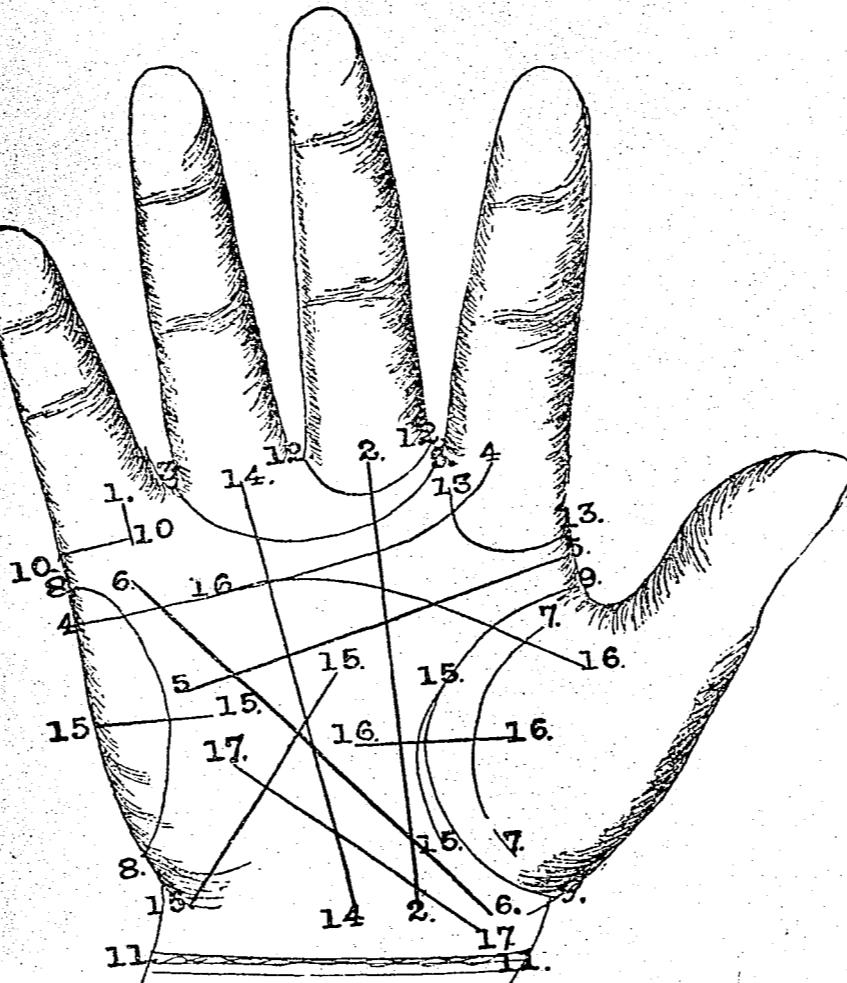
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If you want books on Spiritualism, Theosophy, Astrology, New Thought, or Liberal Thought, send for the Philosophical Catalog for 1904, free.

The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

The Peoples' Church—A good audience greeted Mrs. Anna L. Gillespie last Sunday evening, a new feature was inaugurated which will no doubt prove both interesting and profitable to those attending these Sunday evening meetings. A conference and musical service will commence at 7:30 continuing till 8 o'clock. Quite a number of individual experiences were told and listened to with interest and it is hoped that greater interest will be manifested at each succeeding service. Mrs. Gillespie gave one of her best, followed by Mrs. M. E. G. Howe and Mrs. Ragan each of whom gave spirit messages. There will be a social held at Mr. and Mrs. Gillespie's home, 1101 O'Farrell St., on Monday evening, Sept. 26, inst. All are cordially invited.

The Lyceum opened its session Sept. 11, in Sunflower Hall, Odd Fellows Building after several weeks vacation. Mrs. C. Mayo Steers, gave the invocation after which Starlight, the little Indian Control gave some beautiful flower lessons to the children. The older members were not forgotten by her. On Sept. 18th, Mrs. Hubbard, one of our old time faithful workers and mediums, gave the children a nice talk and very useful advice. Mr. Jones also gave an object lesson which was quite interesting. Each Sunday we anticipate a visit from our medium friends to assist us in building up our Lyceum in interest and numbers. We have a very pleasant hall, come and help us all who can. "Let the good angels come in."

Funeral services of Mrs. Mary Rust were held on Friday September 16th at the Undertaking Parlors of Carew and English, 29 Van Ness Avenue, conducted by the guides of Mrs. Clara U. Meyers who gave a lucid definition of life and death as taught by the Spiritual Philosophy, adding words of hope and consolation to the bereft and sorrowing relatives and friends. Mrs. Elsie Virginia Mooney of New York city, a friend of Mrs. Myers sang with fine effect, the "Holy City" by Stephen Adams and "God's Mercy," by M. Theo. Fain. Two selections were also sang by Mrs. A. S. Norton, Mr. Wadsworth and Jones. Interment at Mountain View Cemetery, Oakland.

The following lines were given to Mrs. M. E. G. Howe, by the deceased, during the service held over her body:

Life is but a fleeting shadow:
Think me not among the lost,
I have entered life immortal,—
Laid aside all earthly dross

I am free, yes, free in spirit,
I can see, although not seen;
I am here, rejoiced in freedom,
Mourn me not, for I am free.

Life has had so little pleasure,
Life has held for me but care.
Chain me not by words of sorrow,—
Lift me up—For I am free:

Free from earthly chains and bondage,
Free to rise above all ill
Let me give a word of comfort,
Peace is mine:—Kind words be still

SUNDAY EVENING MEETINGS.

TOMORROW.

Covenant hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.
Golden Gate hall—11 a. m. Henry Frank of New York.
Academy of Sciences—11 a. m. J. Stitt Wilson, Lecture.
Friendship hall—At 335 McAllister St. Lecture and Messages.
Steinway Hall, 223 Sutter street, H. H. Brown, "Now" Lectures.
Bothwell Brown Hall—At 364 Hayes St. Madame E. Young and Sarah Seal, Lectures and Tests.
Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.
Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd, floor, 10:30.

Ladies Aid Society, are preparing a social and entertainment for Thursday evening, September 29, 1904 at 8 p. m. in their new quarters, room 8, Odd Fellows building. Some of the best talent has been secured. Admission 10 cents. Refreshments for sale during the evening Committee, Mrs. Howe, Mrs. Starks and Mrs. Woods.

The Orrilla Sisterhood gave an informal reception to their friends, at their new hall, 689 Dolores St. last Saturday evening. Mrs. Mary A. Wells acted as chairman of the evening, and after giving an address of welcome called upon several of the guests for remarks, all of whom responded in a most cordial and interesting manner. After the spiritual part of the program, which was interspersed with music and recitations, refreshments were served and a jolly good time entered into. Among those present were Mr. and Mrs. Manchester of Santa Barbara, Henry Harrison Brown of "Now," W. T. Jones of the JOURNAL, Miss Emily Harris of Merced, Mr. Newbrook, Mrs. Leader, the husbands of several of the sisters and many other relatives and friends.

The Relief Fund meeting was held on Friday evening in Odd Fellows Hall, under the auspices of the Ladies Aid Society. Mrs. Drew gave a very fine invocation following with messages and tests. Every person in the room received a few words from their spirit friends or advice on material matters. The audience was very small, but Mrs. Drew has a happy faculty of harmonizing conditions

OAKLAND NOTES.

The meeting at Woodmen Hall, of Sept. 18th, conducted by Mrs. Wells and Mrs. Phelps was largely attended. The meeting was opened by Mrs. Phelps who spoke from the subject "Are we living our religion?" she was followed by Mrs. Wells and Dr. Meacham, who spoke at length on the subject and whose beautiful words were highly appreciated. Our sister Jennie Robinson, from across the bay was with us and after messages from Mrs. Phelps, gave Psychometric readings which were recognized by all to whom given. Good work being done in Woodmen Hall.

The local workers of Oakland will hold a test meeting at Woodmen Hall, on Sunday afternoon, Oct. 2nd, for the benefit of a worthy brother in distress. The hall has been donated through the generosity of Mr. and Mrs. Cowell. The meetings in general have been unusually well attended since the close of the convention. The Mediums meeting on Thursday evening, Sept. 15th, was crowded to the doors. The workers present were Mrs. Lettie Allen, Mrs. Gordon, Mrs. Parsons, Miss Sundberg and Dr. Stewart Ellis.

Mrs. Lettie M. Allen, of Los Angeles has located in Oakland, and expects to remain some time.

Dr. Palinbaum, at last accounts was on the high road to recovery.

San Francisco, continues in her holiday attire, no sooner than the Knight Templar's festivities were concluded with its gorgeous display than following closely upon their departure came the Sovereign Grand Lodge of Odd Fellows of the United States. On Monday the 26th the auditorium of the Lyceum Theatre was filled with members, to greet their chief officers. The Daughters of Rebekah were also present in large numbers. His honor Mayor Schmitz delivered the address of welcome and formally extended the hospitality of the

city and delivered the keys to the great city of the "Golden West."

On Monday evening at 8 o'clock the great pavilion was packed with as brilliant an audience as ever assembled within its walls. The Decorations were artistic and profuse. The Illuminations brilliant and perfect. The great Chorus of voices numbering nearly 500 under the direction of Prof. Carl Sawell rendered four select pieces of music with as great a credit to themselves as to their able instructor and director. The Knickerbocker Quartette, rendered valuable assistance to the Chorus in the rendition of the Star Spangled Banner. They also sang during the evening two of their own songs to the delight of the great audience. Thus ended the first Program of the Conclave in a "Blaze of Glory."

A WONDERFUL INVENTION.

It is interesting to note that fortunes are frequently made by the invention of articles of minor importance. Many of the more popular devices are those designed to benefit people and meet popular conditions, and one of the most interesting of these that has ever been invented is the Dr. White Electric Comb, patented Jan. 1 '99. These wonderful Combs positively cure dandruff, hair falling out, sick and nervous headaches, and when used with Dr. White's Electric Hair Brush are positively guaranteed to make straight hair curly in 25 days' time. Thousands of these electric combs have been sold in the various cities of the Union, and the demand is constantly increasing. Our agents are rapidly becoming rich selling these combs. They positively sell on sight. Send for sample. Men's size 35c, ladies 50c.—(half price while we are introducing them.) The Dr. White Electric Comb Co., Decatur, Ill.

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